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# MISSIONS



# Missions' Denominational Directory

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## QUESTION BOX

(Answers found in this issue)

1. How much money needed to be secured during the last three months of the fiscal year to complete the \$12,000,000?
2. By whom and when was mission work started among the Mono Indians?
3. What did the two little Indians want?
4. "There have been days when the mercury ran down to—" What?
5. What was Lee Thayer "looking for"?
6. "Among the—tribes . . . on—separate reservations." Fill in the figures.
7. What kind of place did Missionary Gordon find in which to baptize?
8. What was the "old hospital evangelist" doing?
9. What had the chief been sewing on?
10. How many children of school age in China are getting no schooling?
11. Where do wages average about thirty cents a day?
12. What does "Ntondele" mean, and who said it?
13. How many converts were baptized in a single year on our mission fields in Africa, Asia and the Philippines?
14. What Chapter of the W. W. G. trebled its pledge to the Continuation Fund?
15. Who donated a beautiful picture of "The Good Shepherd" to Shaw University?
16. In what cities has the American Baptist Publication Society branches?
17. What is the name of the most sacred city of the Hindus?
18. Who is the director of Indian missions and where is his office located?

### PRIZES FOR 1924

For correct answers to every question in the 11 issues, two missionary books will be given—the winner choosing them. (If any answers are not in the issue, credit will be given.)

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VOL. 16

# MISSIONS

No. 3

A BAPTIST MAGAZINE ISSUED MONTHLY EXCEPT AUGUST  
AT 18410 JAMAICA AVE., JAMAICA, NEW YORK

HOWARD B. GROSE, D.D., Editor  
WILLIAM B. LIPPARD, Associate Editor

EXECUTIVE AND EDITORIAL OFFICES, 276 FIFTH AVE., NEW YORK CITY

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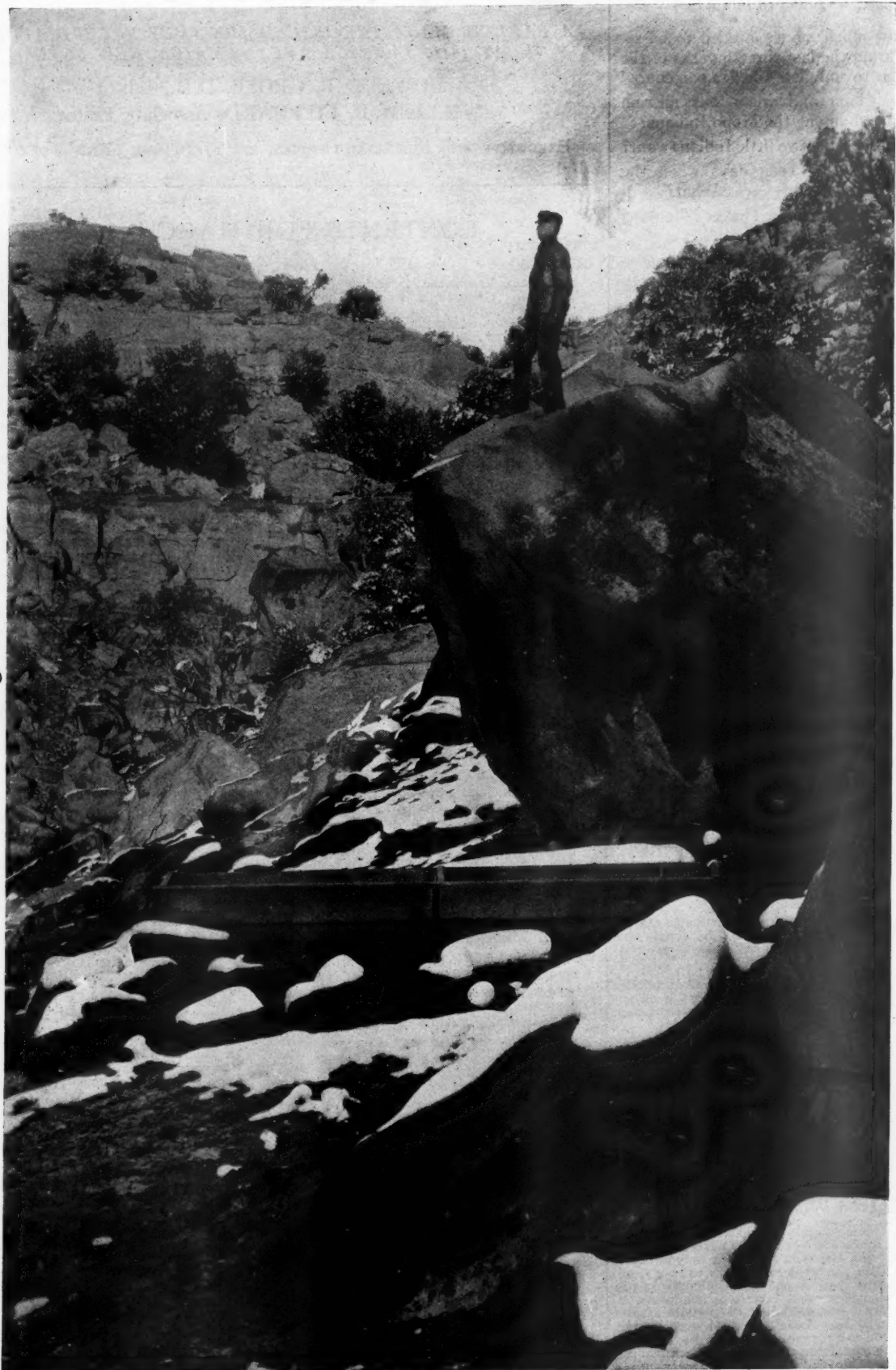
PUBLISHED BY THE GENERAL BOARD OF PROMOTION OF THE  
NORTHERN BAPTIST CONVENTION AT 18410 JAMAICA AVE.,  
JAMAICA, N. Y.

EXECUTIVE AND EDITORIAL OFFICES, 276 FIFTH AVE., NEW YORK CITY

Application pending for transfer of entry from the Post Office at New York City to Jamaica, N. Y.

Accepted for mailing at special rate of postage provided for in Section 1103, act of October 3rd, 1917, authorized January 3rd, 1920.

PRINTED IN THE U. S. A.



LEE THAYER LOOKING FOR THE LOST TRAIL TO THE NAVAJO'S HOGAN

# MISSIONS

VOLUME 15

MARCH, 1924

NUMBER 3

## Introducing You to the March Issue



MISSIONS for March spreads a rich and varied bill of fare before its readers. You may call some pages more interesting than others, but you cannot call any of them dull—that is, not unless your judgment differs radically from the editor's. The writers have caught the essential quality of readableness, besides having something to say. And you will note a number of new names among the contributors.

"How would you go about it to bring the gospel message to a pagan who had never heard of Jesus Christ or the Bible or the Christian God? What would you say to him?" That was the unexpected question which a missionary to the Indians flung at a visitor to the camp. The guest parried the question in true Yankee fashion, and you will learn what the missionary said in his brief "sermon" at the close of the first article, one of the best human documents Coe Hayne has given us. Lee Thayer is seen in the frontispiece searching for the snow-hidden trail, and he is one who knows how to tell the gospel story and win the Indian's confidence and love. You find yourself at once in the Indian section of the issue, which is Indian without previous announcement. The cover designed by Mr. Mabie, artist son of the honored Dr. Henry C. Mabie, partly induced the giving over of many pages to this always interesting phase of our home mission work. Then Miss Huston furnished a sketch of her visit to the California field; Mrs. Wardell summarized the work which the Woman's Home Mission Society is doing for the original Americans; the Editor discovered a mine of information in the survey volume, *The Red Man in the United States*; Missionary Gordon sent in a short story about the Middle Verde Valley Indians; others added the facts to round out the picture—and lo! an Indian issue *in petto* appeared. You will agree that the illustrations are fine, and the whole result attractive. A delegation from the Osages, by the way, has been visiting the President at Washington, seeking redress of some grievances.

While not overmuch is said about it, no reader is left in doubt as to the seriousness of the financial situation

as we approach the close of the New World Movement and the fiscal year. Nor can any one miss the deeply penetrating point of Mr. Jaspersen's question about saving \$10 a head. Give the whole subject the prayerful consideration it deserves.

Miss Failing indicates how it feels to be regarded as the heathen in what we commonly call a heathen land, and writes brightly of her travels. Mr. Wood describes an ordinary day in his missionary life in West China, which contains everything but leisure. Miss Cheeseman finds life glimpses in the Reflections of a Looking Glass; and Miss Schaffer sketches her First Trip in Central Africa. These are all new and welcome contributors.

In dealing with his own question, "Is China Worth Saving?" Rev. E. S. Burket gives abundant reasons for the only possible answer. He gives much information of interest, and we add Dr. Tsu as an illustration of an inestimably valuable personality. Then we are especially glad to have Treasurer Huntington's clear analysis of what is done with the money received by the Foreign Mission Society. Of course the figures are found in the financial reports in the Annual, but they take on a different aspect when presented in such a statement as this. We do not remember when this has been done before, and we suggest that other societies might well imitate the example. These are the facts the people want to know.

In Two Great Days at Kemendine, Burma, Miss Lillian Eastman describes the visit to the Girls' School of Mrs. Goodman, Miss Prescott and Mrs. Strong at the dedication of the Jubilee building given by New York District, W. A. B. F. M. S.

Dr. Rushbrooke emphasizes once more the dire need in Central Europe, where relief can hardly keep up with hunger. If only this could impress the horrors of war so that we should really do something to prevent it in future!

All the regular features are here, World Field, Missionary Education, Open Forum, W. W. G. and C. W. C., and Society Notes, but there are some additional features which you will find attractive—Looking Backward, and what other denominations are doing.



REV. LEE THAYER AND A NAVAJO SHEEP RAISER ON AN ARIZONA WINTER RANGE

## Trails to Thohetlini's Hogan

*TWO DAYS FOR ONE PASTORAL CALL AMONG A PASTORAL FOLK*

BY COE HAYNE



STSAN YAZZHI (Little Woman) desired to worship at the Baptist church in Phoenix, Arizona. But desire could not become an actuality at once, for she was an Indian in a government school for Indians. The consent of her parents first must be obtained in accordance with a governmental policy that seeks to prevent an overlapping of denominational activities on the reservations.

Little Woman's father, Thohetlini, was a member of a family of nomadic Navajo sheep raisers on the Arizona desert. To locate him was not an easy task, because at the close of any day the setting sun might cast the golden rays of its afterglow on his camp many miles from the camp of the previous day. His range lay in one part of the Navajo Reservation which Lee Thayer, the home missionary, counted within his parish. And so it became Thayer's privilege to locate Little Woman's parents and obtain their signatures (or signs) upon a paper which carried the statement that it was their desire that Little Woman should attend services at the Baptist church of Phoenix. Although it might take two full days out of a week to find Thohetlini's sheep camp, Lee Thayer would count it time not wasted. If an Indian boy or an Indian girl desires to worship God under certain Protestant influences it is well worth the trouble to meet any simple requirement of the United States Government, which has no regulations or laws aimed to obstruct the way of its citizens or wards to a free exercise of religious liberty.

The necessity to find Thohetlini's hogan did not make the signing of Little Woman's permit a simple matter.

In addition to a very respectable garish car, Lee Thayer owned a no-name roadster which consisted mainly of four good tires and an engine that recognized its master's voice. The missionary had assembled this effectual motion machine for desert and mountain trails from an assortment of parts which the government men at the agency will tell you were but a fraction of the number required for a going car by an ordinary garage man. But then these same men of the desert will tell you that our Thayer is not an ordinary mechanic. They believe that he can do anything and they have attested to that belief by asking him to do almost everything at times of great emergency, such as the building of a telephone line when that might save lives during a run of the "flu" when skilled laborers were unobtainable, or the fighting of an epidemic of typhus fever. Just the other day, with great regret, they joined the Navajo and Hopi in bidding Thayer godspeed when he left Arizona to commence his missionary labors among the Mono of California, to whom the Home Mission Society had sent him.

Under a matchless Arizona sky in late November, Thayer left his home in Keam's Cañon with a companion—a guest at the Mission station—in the aforesaid stirring roadster. The tenderfoot viewed what was to him a new and wonderful country, while the missionary watched for sheep trails that might lead to Thohetlini's hogan. Along the bed of the cañon traversed by Kit Carson

when he led United States troops against the Navajo tribes in former days, the trail wound its way to a desert of sand and sage across which could be seen the lofty mesas capped by the ancient, rock-built Hopi pueblos. Leaving the road to the Hopi villages to follow a less used trail northward, it was not long before Thayer's marvelous skeleton of a car had taken its occupants far into Piñon Valley, which is winter range for Navajo flocks. As the higher levels were reached, snow was seen on the northern slopes of the ridges, and at the end of many long turns of the trail the floor of the valley itself was found to be covered by a two-inch layer of snow, obliterating all possible traces of sheep.

Convinced that he had crossed Thohetlini's range, Thayer turned back with the intention of scanning the slopes each side of the valley more closely for signs of Indian habitation. So far, he had failed to see the tracks of sheep or the smoke of a sheep-herder's camp.

The narrow, twisting, desert road would have demanded the undivided attention of a novice at the wheel, but Thayer's eyes were continually scanning the hills and the intervening spaces. The instinct of an experienced driver kept the machine in the rutted road. And Thayer was the first to discover the slowly moving herd of sheep and goats, tended by a Navajo girl, with the assistance of two or three dogs. When there is snow upon the ground, a flock of sheep among the sage bushes and low dwarf cedars, is almost indistinguishable at a distance.

The shepherdess was Thohetlini's married daughter,

the mother of four children. She followed the sheep all day and at sundown returned to camp to mother her youngest babe in a cradle. She indicated by a sweep of her arm the direction Thayer should take through a gap in the eastern rim to find Thohetlini's hogan.

The gap formed an entrance into another wide valley bordered by many coves and draws. The sheep tracks showed plainly, and these led the missionary to the very edge of a deep, dry wash with outbanks that dropped sheer a dozen feet or more. The machine was not equipped with wings. This vehicular hybrid, always capable, had to be abandoned here while the missionary and his companion continued to journey afoot to the head of a rock-strewn cañon where a large pool of cold, sweet water, fed by springs, was discovered in a cave at the foot of a lofty crag. The signs of sheep looked old; there was no camp in sight. The sun was dropping behind the western ridges. The missionary was a good half day's drive from home. He had put in a full day trying to make one pastoral call. Thohetlini's hogan was strangely elusive. From a high point of rock the missionary scanned the entire landscape without discovering the object of his search.

"We will go back the way we came and pick up the trail of the sheep we passed," said the missionary.

Fresh tracks were found cutting diagonally across the gap toward an obscure little cove entrenched behind a broken rise of ground that made Thayer's gospel gasoline burner toss like a tug boat in a choppy sea. It took a real pilot to keep at least two wheels on the ground.



THOHEHLINI'S GRANDCHILDREN IN FRONT OF HIS HOGAN, SCARCELY CLOTHED, ON A COLD, FREEZING MORNING, WITH SNOW ALL AROUND, WAITING FOR THE CAMP WAGON

Thohetlini's hogan was located near one of those wonderful springs of the arid country. The sheep were bedded down among the cedars and rocks beyond the hogan. It was an ideal winter camping place.

Thohetlini's wife was in charge of the camp. With her were a grown son, who drove the camp wagon, the married daughter, who herded the sheep, and four grandchildren. Thohetlini and his son-in-law were with another band of sheep in some other remote pocket of Píñon Valley. A friendly welcome was given the missionary and his companion. After a brief visit Thayer took his bed-roll to a deserted hogan which may have been taboo to the Navajo by reason of a death or other untoward event, in which case even its logs would have been bad medicine and not to be used by the Navajo for



REV. AND MRS. LEE THAYER WITH NAVAJO AND WIFE

the cooking of food. Thayer asked no question. He and his missionary wife have had many meetings with Navajo "devils" and are immune to all of the defilements of haunted places.

From the hospitable camp-fire of the Navajo, Thayer brought freshly roasted mutton. How very sweet is the meat of a desert-bred and desert-fed sheep that has not been harried to the killing by way of the railway stock car and the terrifying slaughtering pen. And so the travelers came to rest by still waters amid pleasant pastures.

The last duty of the day for the missionary after he had chatted awhile at the camp-fire of the Navajo family, was to lay in an extra supply of firewood within the deserted hogan which now was guest-chamber. The two white men sat for an hour about their own camp-fire. The smoke ascended through a round hole in the center of the roof, and through this opening the stars could be seen, and stars never hang as low as they do in an Arizona sky on a winter night. God's eternal quiet was in the cove—a silence that was intensified by the occasional tinkle of a sheep bell.

The missionary asked his guest what he would say in behalf of Christ to a pagan household in which the name of Jesus never had been heard. The tenderfoot answered slowly as one will who has not experience to enrich his thoughts. Then the guest asked the missionary what he would say under the same circumstances, and Thayer repeated what doubtless had been told Thohetlini's wife and son and daughter as they sat by

their fire that night. And this is the way the ambassador brought the Good Shepherd to a pastoral folk.

#### THE MISSIONARY SERMON

"This is a Holy Book. It tells us about the One above who made the sun, earth, stars, animals, first man and woman. We call Him God, and our Father, because all races of men came from the first man and woman whom He made.

"The sun is not our father, nor the earth our mother. The One who sits above made them and is much stronger and better than they. He therefore tells us that we should pray to Him and not pray to the sun, earth, stars, mountains, snakes and spirits. We should pray to the very best and highest object, that is, God. When we pray we just talk to Him as our Father. He is a Great Spirit and can see everywhere and hear us as we sit in this hogan. We do not offer Him the sacred corn pollen or anything else, but just talk to Him as to any other person.

"This Book tells us also how to live. God speaks very strongly against gambling, drinking, adultery, lying, stealing, and warns us that those who do these things shall surely suffer.



THOHETLINI'S FAMILY IN THE HOGAN

"The Book tells us also about God's Son, Jesus, who came to the earth as a baby on the first Christmas day; who grew up to be a man and went about telling the Good News which has been written down in this Book. He finally died on the Cross that our sins might be forgiven. He lay in the grave three nights, then came to life and after forty days He went up. He is sitting above now and is the Great Chief of believers. We pray to Him and follow His Word. This is the Good News which has gone all around the world and has now come to the Navajo."

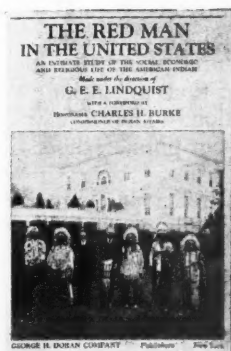
\* \* \* \* \*

An hour after midnight the tenderfoot awoke cold. The missionary rekindled the fire and then undisturbed sleep followed. At sun-up, in front of Thohetlini's hogan, sat three children in the freezing air. The youngest was naked. They awaited without complaint the coming of the wagon, for camp was to be moved again that day. They had been set out of the hogan along with the water keg.

## The Red Man in the United States

AN INTIMATE STUDY OF THE SOCIAL, ECONOMIC AND RELIGIOUS LIFE OF THE AMERICAN INDIAN: THE FIRST COMPREHENSIVE SURVEY

A REVIEW BY HOWARD B. GROSE



**W**E HAVE had an abundance of books about the American Indian, as the Bibliography shows, and among them works of high merit, from Helen Hunt Jackson's "A Century of Dishonor," which was the "Uncle Tom's Cabin" for the red race, and former Commissioner Leupp's "The Indian and His Problem," to the best of the stories and missionary books and the works of that gifted Indian,

Dr. Charles A. Eastman, fitted by character and culture to represent his people. But we have had hitherto no work like this, either in completeness or plan of treatment. This survey, made under the direction of G. E. E. Lindquist, answers fully and satisfactorily all the questions one would like to raise concerning the first Americans. The reader feels that the information is fresh and accurate, and that the mass of material has been handled by a thoroughly competent director in impartial manner. Here is an authentic history of the Red Man in the United States, and it is replete with interest.

The present survey has attempted to collect all the data available concerning social, economic, religious and educational conditions among the 280 tribes or bands scattered on 161 separate reservations throughout the United States. It has sought in particular to supply facts which will assist the Protestant churches to extend their constructive work in the Indian field. "Important elements in this part of the survey," says the Introduction, "were the discovery of groups heretofore untouched by any religious agency and the attainment of a better understanding among the agencies already at work, so as to secure a unified approach to the task in hand and to avoid the perils and waste of overlapping." The survey was launched in September, 1919, as part of the ambitious projects of the Interchurch World Movement, at the request of Indian missionaries and workers. It was taken over in 1921 by the Committee on Social and Religious Surveys and was completed in 1922. In compiling data (90 per cent obtained by actual field visits), assistance was freely given by missionaries, field secretaries, native pastors, Government officials and numerous volunteer workers, all trained investigators with a background of Indian experience. Cordial cooperation was given by the Home Missions Council, Council of Women for Home Missions, Y. W. and Y. M. C. A., and the Indian Rights' Association. Twelve conferences on Christian work among Indians grew out of the survey, affording wide opportunity for correcting and supplementing the data, and making specific recommendations. It will be seen from this that the survey has not only produced a volume of invaluable information, but has exerted a definite influence on one of the

great home mission enterprises of the Christian churches.

Indian Commissioner Burke furnishes a Foreword of approval, in which he says the work "reveals a fair and serious motive and is refreshingly free from the pessimistic, dramatic, sentimental, and satirical sketches of Indian life that have pictured with confusing effect so much discussion and literature on that subject. The present policy of assimilating the Indian with the general population and citizenship of the country is treated thoughtfully and with discerning forecast, and the conclusion stated that the chief requisites to that end are 'education, sympathetic understanding, patience, and fellowship,' evidences sincere and careful investigation. Anyone having important connection with the administration of Indian affairs will soon reach the same conclusion. The Federal Indian Service is guided by it today more than ever." He says the Bureau welcomes the cooperation of the Church and the aid of all welfare societies moved by the spirit of altruism; that the value of these elevating influences is well-nigh incalculable; and he has shown his appreciation not only in a Foreword, but in the active work on the field. It is a great thing, by the way, to have in the Commissioner's office a humane, sympathetic, Christian man.

Mr. Lindquist, in the Introduction, says the "original American" may well pray to be delivered from some of his friends among the alien race which has fallen heir to his expansive heritage. Equally misleading is the representation of him as a lonely, pathetic figure on a drooping horse, his gaze turned toward the setting sun, emblem of a dying race, or as a hopeless degenerate. The sentimentalist view of the "noble red man" superbly decked in war paint and feathers contrasts poorly with the Indian farmer, laborer, logger or fisherman of today clad in drab garments of the agency store. From the humorists also "poor Lo" has suffered, and of late years the accidental prosperity of a few individuals has afforded unrivaled opportunity for a cheap sneer, while "the fact is, of course, that only the Osages and a limited number among two or three other tribes in Indian Territory have managed to 'profiteer' from the white man's efforts to segregate them on some of the most unpromising lands in the United States." The Indian of today is neither rich nor abjectly poor. The Indian population is greater now than fifty years ago, and shows a small but steady increase yearly among most tribes. The present status is gratifying to the fast friends of the Indian—the faithful missionaries and no less faithful officials of the Indian Bureau. Approximately 185,000 of the 340,848 Indians are now citizens; 70,000 Indian children are in school; Christianity numbers 80,000 Protestant and 65,000 Roman Catholic adherents among them, and is not only winning converts to the Jesus Road, but is causing by precept and example the practical application of its teachings to Indian homes. Protestant work is represented by 26 denominations and societies, having

597 mission stations and churches, 428 pastors and missionaries, and more than \$1,000,000 invested in buildings.

"One of the brightest pages in Indian history is that which records the work of the Christian missions. Nevertheless, there are blank spaces on the page waiting to be filled." In proof, it is shown that there are 46,000 Indians on 40 reservations untouched and uninfluenced to any large extent by any church, while there are 20,000 Indian children of school age not in school, and 9,000 to 10,000 without school facilities. Then, while the medicine man has lost much of his old-time place and power, the new and insidious cult of peyote (the Indian's cocaine) has spread at alarming rate and threatens to rival the malign influence of the medicine man and to exceed that of the "firewater" which it is to an extent replacing. The facts concerning peyote in Chapter V reveals the real menace of this drug evil, and the way in which it is sought to cover it under the guise of religion.

Chapter I takes up the relations of the Red Man and White during the colonial, national and modern periods—a sorry tale of abused hospitality, broken treaties, shifting policies, summed up in the three words fitting the three periods: Extermination, Concentration, Assimilation. Under the last, gratifying progress is being made. Chapter II deals with administration and education, the former since the Bureau of Indian Affairs was organized, in 1824, and the matter taken from the War Department. The Bureau's function is explained and its importance, with its 5,000 employees, one-third of them Indians.

As for the beginnings of education, it is most interesting to note that the first efforts were made by the earliest missionaries, who carried with them into the wilderness not only the Bible, but also the textbook. How many realize that Harvard's charter of 1650 dedicated the college to "the education of English and Indian youth . . . in knowledge and godliness." The second building at Harvard was called "the Indian College," and contained the college press on which John Eliot's Indian Bible and various Indian primers, grammars, tracts, catechisms, etc., were printed. One Indian, a Caleb Cheeshateaumuck, took the bachelor's degree in 1665.

Many Dartmouth men will no doubt be surprised to learn that Dartmouth College was an outgrowth of Wheelock's Indian School at Lebanon, Conn., and was intended primarily for Indians, as its royal charter, granted in 1769, shows. The charter was granted, provided "that there would be a college erected in our said Province of New Hampshire . . . for the education and instruction of Youth of the Indian Tribes of this Land, in reading, writing and all parts of learning which shall appear necessary and expedient for civilizing and Christianizing children of pagans, as well as in all liberal Arts and Sciences, and also of English Youth and any other."

It is a long way from the founding of the first Indian school by Thomas Mayhew, Jr., in 1651, in Massachusetts, to the first Government appropriation of \$20,000 for Indian education in 1877, and from that to the present development of Government and mission schools and the admission of Indian children to public schools. Fully 34,000 children are already enrolled in the public schools. The Government maintains 268 schools—166 of them day schools, 52 reservation boarding schools and 21 non-reservation. Of the non-reservation schools, 2 are tuberculosis sanatoria and 19 known as "contract schools,"

14 of these being Roman Catholic. There are also 8 tribal schools under Federal supervision. There are 90,448 children of school age. Of the 83,333 eligible, 64,943 are in school. Competent observers admit that while the Government schools are greatly ahead in material equipment and industrial training, yet the mission schools have an *esprit de corps* and personnel which produce desirable results even though the equipment is limited and the financial support meager. In the matter of religious education, the superintendents and employees conduct Sunday school and general assembly and the Government permits the churches and Christian agencies to meet with the pupils of their affiliation two hours a week for religious instruction. They are thus considerably in advance of many of our public schools in this regard.

Chapter III portrays the general religious characteristics of the Red Man. He is essentially a religious being, but very little understood by the whites. This is an illuminating chapter, touching on belief in spirits and gods, verging sometimes on the animism of the Asiatic Indians; on faith in prayer and magical qualities, and in the spiritual character of the world in general. His religion and his ethics had little relation. He was ready, however, for the message of the Christian missionary; and Chapter IV describes the Influence of Christian Missions. The highest praise is given this work. The story "proves the success not of physical force, but of the powerful force of love expressed day by day as the missionaries lived with the Indian people." We shall return to this chapter in another issue.

Chapter V treats of Vices and Frailties, with striking account of the peyote cult and its new and perilous phases. Chapter VI tells the story of Indian leadership, which illustrates the qualities that make the Indian admirable and strong.

This first part of the work forms the vestibule to the second part, which covers in detail the tribes, their areas, modes of living, present conditions, with full account of all work being done among them by Governmental and missionary agencies. This is a fund of information such as has never before been gathered. It throws light not only upon the past and present, but upon the future, if the hopes of the true friends of the Indians are to be realized. Our Baptist missions receive their due attention, and Bacone College is brought down to its new developments. The Baptists go back in Indian work to early days with Roger Williams, but their great pioneer Indian missionary was Rev. Isaac McCoy, who began work in 1818 among the Wea in Indiana. "The establishment of most of the missions among the tribes which were later moved to northeastern Indian Territory was due to the work of this devoted man, and his name is held in great reverence among the grandchildren and great-grandchildren of those who first heard of Christianity through his teachings." This is the worthy tribute paid to a remarkable man whose history should be better known. This Part II will receive further attention at a later time.

The volume is handsome, 461 pages, amply illustrated, with type that appeals to the reader. The publishers are cooperating with the Institute of Social and Religious Research to produce volumes that will take high rank in the historical literature of missions. (George H. Doran Co.; \$3.50 net.)

## The Indians of the Verde Valley of Arizona

BY REV. WM. J. GORDON, MISSIONARY PASTOR, ARIZONA



HE Verde Valley of Arizona is located about the center of the State, in Yavapai County. It is about 15 miles wide and 40 miles long, and is surrounded by high mountains. It is traversed by the Verde River. The tillable land, however, is confined to the low bottom lands, averaging a mile wide along the river and its tributaries, Oak Creek, Beaver Creek and Cedar Creek. The rough table lands lying on each side of the river and reaching back to the mountains are cut by numerous ravines, and the principle vegetation is the mesquit brush. Many years ago this rough table land was covered with grass and was indeed the cattle man's paradise, hence the name, "Verde Valley." It was also an excellent stronghold for the aborigines who called themselves Yavapai Indians. Along the streams and the canyons are many high cliffs which abound in numerous ruins of the Cliff Dwellers.

White men discovered this great Valley about 75 years ago and undertook to wrest it from the Indians. They finally succeeded, when, about 60 years ago, the Indians were subdued by United States troops under General Crook. The Indians were sent to the San Carlos Reservation, about 200 miles southeast of the Valley. There they were mixed up with several other tribes, the Apaches predominating.

Many years ago valuable copper mines were developed in the mountains surrounding the Verde Valley. The Verde District is now considered one among the richest copper mining districts in the world. Clemenceau and Clarkdale are smelter towns. About 15 years ago the Indians were permitted to drift back into the Valley to find employment on the ranches and in the mines and smelters. There are at present 300 Indians in the district. These are remnants of two tribes, the Yavapai, now called the Mohave Apache, and the Tonto Apache. They speak different dialects, which makes missionary work among them the more difficult.

Ten or twelve years ago, a 200-acre farm was purchased by the Government and an Indian Agency school and farm were established for the benefit of the Indians of the district. This is located at Middle Verde, near the old Camp Verde Army Post, and is Indian headquarters. Several families reside there.

In the providence of God this Agency was established very near the Middle Verde Baptist Church, and also near the historic old cottonwood tree under whose shade the first Baptist sermon was preached in Arizona Territory by Rev. J. C. Bristow in October, 1875. This church, though weak in numbers, has felt a special mission to minister to the Indians. The effort to win them has been long and tedious, but in the past three years has been gloriously rewarded, in that 33 Indians have been baptized into its fellowship. A number of them were school children, and are now away in Government schools. At every service of the church more than half of the congregation are Indians.

Many of the younger Indian families live at Clarkdale,

where they are employed in the United Verde Copper Company's smelter. At this place, in 1914, a young Indian named Hugo Bonnaha was converted and united with the Upper Verde Baptist Church. This church is now located at Clemenceau, four miles south of Clarkdale. Into this fellowship 10 other Indians have been baptized during the past year and others have come from the Middle Verde Church. There was urgent need for a meeting house for them at Clarkdale; therefore last March they undertook the erection of a suitable chapel, which they built under the supervision of the missionary, and paid for it before it was completed. This chapel was dedicated to the service and glory of God June 3rd, 1923. In this they hold their own services, Sunday school, and an evening service. Hugo usually preaches to them both morning and evening. Wednesday evening is prayer meeting, and they take turns in leading this service. The missionary meets with them each Friday



W. J. GORDON BAPTIZING INDIANS IN AN IRRIGATION DITCH AT MIDDLE VERDE

evening for a teaching service, and also on the fifth Sunday evenings he preaches to them and administers the communion. They are helping to support a young man and his wife, John and Mary Kinsey, in Bacone College.

We have greatly enjoyed the services of Miss Etta Stewart, as missionary and matron at Middle Verde. The Mohaves were the first to espouse the Christian faith. Only a few Tonto children and one woman have been baptized. Miss Stewart holds regular services for them and it is expected that many of the older ones will soon be led to conversion. Deacon Ed Bochat and his family have lived near the church for many years and have been a great factor in teaching and directing the Indians in the Jesus Road. There are but few children and young people among the tribes here, because as soon as they reach the third and fourth grades they are sent away to Government schools and kept there at least four years, and are not allowed to return home for vacation unless the parents send the railroad fare in advance, and this but few are able to do.



MONO INDIANS MAKING MUSH



INDIAN HOME NEAR AUBERRY, CALIFORNIA

## Visiting the Monos in Their Hill Country

BY MAY HUSTON



THREE secretaries and a prominent Los Angeles pastor stood on a station platform in California waiting for an 11.15 p. m. train which was to carry them to their next appointment. The train was late, and after the conference which had just closed had been discussed, Dr. Brinstad suddenly said: "Have I ever told you the story of the Mono Indians' giving? You know they have a small church and the Indians are so poor that we questioned whether we ought to send them an allotment. The sum seemed large for their resources, but it was finally decided to send it. The letter was sent to one of the men of the church. The following Sunday he stopped the church service to read it. When some question was raised, he said: 'The white chief (Dr. Brinstad) is hard up. We must send him this money.' So they raised the entire amount and sent it in.

"Later in the year when reminders were being sent to the churches which had not completed their apportionments, one was mailed by mistake to the Indian church. Again the church services were stopped and the letter was presented by the same man. One of the deacons said: 'Look here, didn't we pay that money?' The holder of the letter said: 'Yes, we did, but the white chief is hard up and we've got to send him more money.' The result was, that the apportionment was once more raised and sent in."

Ever since hearing that story, I had been hoping it would some day be possible to visit the Monos. In connection with the Bible and Missionary Conferences, which were not completed in California until late in November, that dream came true.

I left Fresno early Sunday morning in order to arrive in time for the services at Auberry. As the train wound its way out of the fertile San Joaquin Valley, with its beautiful orchards and vineyards, into the rocky hills, one could not help thinking of the Indians who had been driven out of this rich inheritance into the barren mountains where the vegetation consists largely of pine trees, manzanita bushes and scraggly oaks. My ticket read to Indian Mission, and at a place where the railroad crossed the public highway, but with no sign of a station in sight, the train stopped and I stepped off. The mis-

sionaries were expecting me, but when the train had pulled out of sight around the curve and I looked about me, the only signs of life were two little Indian boys and a man who had come apparently to watch the train. They, too, turned and passed out of sight before the Ford from the Mission appeared. It was driven by George Hutchens and with him was Miss Cecil Tucker, the young missionary who went out from last year's class of the Chicago Baptist Training School to be associated with Miss Swenson in the work. Now the Ford had had hard usage for several years, and immediately following my introduction to the Indian driving the machine, he was instructed not to go too fast as the back axle was not considered safe. A short, though rough, drive brought us to the Auberry church, where about 60 Indians were assembled in the morning service which was being conducted by Miss Swenson, with Joe Hutchens acting as interpreter. This was followed by the Sunday school.

One could not help being impressed with the results which the missionaries were getting in the training of the Indians. Although George Hutchens, the Sunday school superintendent, and Jimmie Lee, the secretary, were extremely shy and diffident in the presence of a visitor, they carried out the program to the letter. Joe Hutchens, the interpreter, taught the adults in the room where the church services are held, two of the Indian women taught the lesson to the small boys and girls in an adjoining room, while Miss Swenson and Miss Tucker taught the older boys and girls outdoors for lack of other space. Just how they manage when it is too cold to hold the classes outdoors, I do not know.

Work was started among the Monos by Miss Ida M. Schofield in 1909, under appointment by the Woman's American Baptist Home Mission Society. Later, Rev. J. G. Brendel became the General Missionary of the American Baptist Home Mission Society and the California State Convention. These organizations are still cooperating in the work.

The Auberry church, organized in 1910, has been the center of the work among the Monos and has at present a membership of 83. Near the little church stands the home built by the Woman's Society for its missionaries, a center of light and joy for the Indians, a place where they come for advice and help—from medicine, for a sick

baby, to matches. One evening during my visit, two little Indians came, apparently to make a call. They sat in chairs before an open wood fire, looking at picture books, magazines and catalogs, having such a good time that it was almost ten o'clock before they admitted they had been sent for some matches.

Thirty-five of the members of the Auberry church live in the Table Mountain district, 17 miles away. As soon as possible after the morning service and Sunday school just mentioned, we had a hurried lunch, packed some supper in a basket, gave the rickety Ford a drink and started for Table Mountain. The name comes from a long flat mountain which some think was formed by lava in the bed of a stream once upon a time. However that may be, I have rarely seen a group of Indians that



GROUP OF AUBERRY INDIAN CHRISTIANS

made such an impression on me as did those who came into the little frame building called the Table Mountain Mission. The children were so quiet, so well behaved, and the older people seemed so hungry for the messages, that my feeling was that if these were the only Indians the two young women missionaries could reach, the work would be worth while.

A small room in the rear contains a tiny stove, a box to use as a table, a bed which stands up against the wall during the week and fills all the floor space when it is let down on Sunday night, because this is where the missionaries stay after the services of the afternoon and evening. This avoids the long drive in the night and gives time Monday morning for personal visits among the Indians. Among the recent converts is Captain (Chief) Bill Wilson, who is the leader of his people. He told the story of his conversion during the afternoon service and sang the following song of his own composition:

Oh, Father, I know I likee Jesus,  
Oh, Father, I know I likee Jesus,  
Sho, Sho, I likee Jesus;  
Oh, Father, I know I likee Jesus,  
Oh, Father, I know I likee Jesus,  
Sho—Sho—I—li—kee—Jesus—  
Oh, Father.

Indian singing, with its long drawn out ending, is quite inimitable.

Twenty-three miles in another direction is the Sycamore church, formed by 53 members who were given letters from the Auberry church in order to start work in their own district. The day after the visit to Table



ACORN WAREHOUSES

Mountain, and after further acquaintance with the frailties and backslidings of the damaged Ford, which very keenly convinced us that a new machine was an absolute necessity on that field, we started on the trip to Sycamore where Miss Gorrell and Miss Potts have been in charge of the work since the breakdown of Miss Boynton. We ought to have had our lives insured before starting, but that not being convenient, we drove around to the local garage where we were assured that with careful driving we "might get over there and back." Truly, I can recommend Miss Swenson as a driver, because in spite of steep hills and narrow roads on the edge of deep ravines, we made the trip in safety.



A MONO MOTHER AND PAPOOSE



(From the top down)  
CAPTAIN BILL WILSON, RECENTLY CONVERTED  
HIS DAUGHTER'S HOUSE, WHERE SHE LIVES WITH HER  
TEN CHILDREN  
INDIAN LIFE NEAR FALLON, NEVADA, OUR MISSION IN  
BACKGROUND  
A BETTER CLASS HOME NEAR FALLON

The Sycamore Mission stands in a bowl-shaped hollow with some Indian houses near by and others beyond the hills surrounding the little valley. We were not there



EMMA JO, W. W. G. PRESIDENT

at a time when any services were being held, but saw some of the homes and the people. A glance at the two pictures, the older Indian women making mush and Emma Jo, the bright young president of the Mono Indian World Wide Guild, shows the progress being made. The father of this girl has been a devout Christian for



MISS SWENSON AND INDIAN WOMAN, BITTEN BY RATTLESNAKE,  
SEEKING TREATMENT

several years and together they have cared for the younger daughters since the death of the mother.

The giving of the Monos has been mentioned in the beginning of this article. One who has not visited the field must use his imagination at this point and let his mind's eye follow these Indians down to the orchards

and vineyards, where they pick fruit during the summer, then back to their tiny homes in the fall with their earnings and such supplies as they can carry. You will see them gathering acorns for acorn mush, which is their principal food, storing them away for winter in curious receptacles made of straw and wire. And it will not take a particularly vivid imagination to make one see what a Christian mission means to people whose lives contain so little.

Since Mr. Brendel has been compelled to leave the field on account of his health, Rev. Lee Thayer, so well known for his work among the Hopi Indians, has been transferred to California and is dividing his time among the various groups, Auberry, Table Mountain, Sycamore, Dunlap, Coarse Gold and Nippinnawasee.

It seems most unwise to have young women alone on these fields, so the custom of the Woman's Board is to

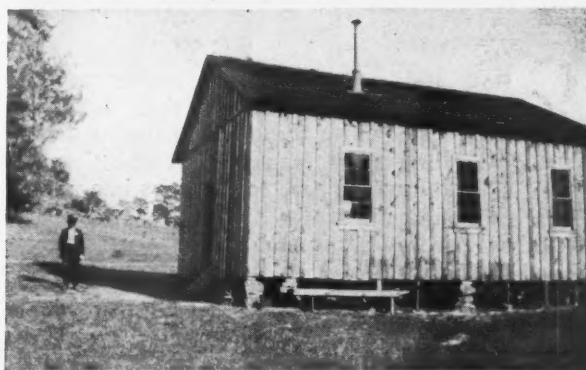


THREE OF THE "LITTLE ONES"

send them out by two's. They thus share in the care of a little home, make the long trips together, divide the strenuous Sunday work and the calling during the week, consult when difficult situations arise, and care for each other in case of illness. The lack of funds resulting in the shortage of workers brings its serious problem—how to divide four workers among six fields.

But in spite of difficulties and the slow dawning of faith in the lives of red men whose experiences have not been conducive to trusting the white race, the triumph of the gospel has been such that we hope ere long many more of the Monos can say, in the language of Isabel Crawford's remarkable version of the Twenty-third Psalm, verse 4:

"Some time, it may be in a little time, it may be longer, and it may be a long, long, long time, I do not know, He will draw me into a place between mountains. It is dark there, but I will pull back not, and I will be afraid not, for it is in there between those mountains that the Great Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied."



(From the top down)

THE INDIAN BAPTIST CHURCH AT AUBERRY

HOME OF THE WOMEN MISSIONARIES OF THE WOMAN'S HOME MISSION SOCIETY

INDIAN MISSION CHURCH AT TABLE MOUNTAIN

AN INDIAN VILLAGE IN THE HOPI LAND

THESE MEETING HOUSES, CRUDE AS THEY ARE, ARE REGARDED WITH PRIDE AND JOY BY THE INDIANS, BECAUSE OF WHAT THEY REPRESENT



"GOOD MORNING!"



MOTHER AND CHILD



A LITTLE FARMER

## New Feet on the Jesus Road

BY CONSTANCE JACKSON WARDELL



COULD you look into the tents of these Indians and behold the grease and filth—for they cook, eat and sleep in the same place—you would decide at once that you had never seen such degradation. Yet I can begin to see a slight improvement in many ways—the women are beginning to clothe their little tots and one of them has even cleaned house this Spring—a thing entirely unheard of among the Wichitas.

"The attendance has been almost perfect in the schoolroom, although there have been days when the mercury ran down to 33° below zero. Several of the children have come long ways without any underclothing. They often wear one ragged garment day and night until it can stand alone with dirt—then slip another over it. Occasionally I have counted as many as five on one child whom one could certainly call 'dressed'! I stood at the door one morning warning all to wipe their feet before coming in. One little fellow tried to push past with a great black chunk sticking to the side of his moccasin. I insisted that it must be taken off. With a look of terror the poor child began a vigorous scraping, when to my horror I found that what I had taken for a piece of mud was nothing more or less than a very dirty little toe that he was now trying to remove at my command!"

Contrast these letters of Baptist women missionaries to the Indians written 35 and 40 years ago with the ones we are receiving today:

"The entire church has been generous and joyous in giving. They have had two 'pay up' days for the New World Movement, or the 'Big Jesus Road' as they sometimes call it. Besides this they sent twenty dollars worth of furs to Russia, twenty-five dollars for the Relief Fund, and are now working on an offering for the Continuation Campaign. Some of our younger men are developing in a remarkable way and we feel encouraged

when they read the Scripture lesson, lead in prayer, and show a practical application when they spend entire days chopping wood for sick or helpless women."

"During the year just passed over 300 visits have been made in Hopi homes and 4,681 Indians have come to our Mission. The future looks more encouraging than it ever has before because many of the non-Christians are seriously troubled in their hearts and are asking questions."

"We have 32 boys and girls from this reservation in different schools and I have been keeping in touch with them through letters. One of the girls who graduated from Bacone and is taking Home Economics at Northfield this year, is planning to enter the Baptist Missionary Training School in Chicago to train for service among her own people."

Eighteen hundred and eighty to nineteen hundred and twenty-four! Only 44 years, but what a change since those pioneer days when martyr feet forged a way which make possible today's achievements on Indian fields. What about such living conditions as these for a sensitive, New England white woman in 1890: "The house is built on blocks with no underpinning. The cracks in the floor are so large that I can sweep the trash through. The walls are slated with boards and the room is only partially lofted. You can imagine from this the comfort we have taken in it this last winter."

Or this: "During the five days' journey I slept under a tent on a quilt spread on the bare ground, and covered by my shawl. I did not undress at all during this time, only replacing my traveling dress at night by a calico one, and once removing my shoes to bathe my feet in a river. Then there was the ride in a chair, in a big, canvas-covered wagon, over the stony hills and prairies, with a driver who was expert in seeing all the stones or stumps and hitting them square in the middle, caring little how near the wagon came to turning over." Those days seem far off indeed when we consider some of the

recent improvements in buildings and equipment on our Indian fields, where the two Home Mission Societies are now represented by nearly 40 missionaries and teachers working among 14 different tribes. The tide has turned and it is no longer necessary for the white people alone to pour in their ministry of love and money for the aid of an unappreciative, unresponsive Indian race. The Indians are ready and willing to help themselves once they place their feet in the Jesus Road.

More than 15 years ago this letter came to Miss Mary Burdette, Secretary of the Woman's American Baptist Home Mission Society, then located in Chicago:

*"Dear White Woman Chief:*

*"The Kiowa Christians at Saddle Mountain are working on two roads, because we want a church for ourselves, and we also want other Indians to hear about the Jesus Road. We got red Jesus barrels and we put in them some of our grass money, and when it was all counted it came to \$34.57. We send you \$17.26 and want you to send a Jesus woman to another tribe. The rest of the money, \$17.31, we are going to put in the bank for our church, for we want to build it ourselves if we can. Our Jesus barrels are all empty now but we will put some more in them when we get our next grass money."*

With the widening of the Jesus Road for Indian feet this tendency to unselfishness has been steadily increasing. The beautiful new buildings at Bacone Indian University have been made possible by the generosity of Indian givers who have contributed around a million dollars in the past two years.



AN INDIAN WOMAN OF GREAT AGE

When large financial giving is not possible, it is often a labor of love which they render. The fine new community house with laundry and bath attached, on the first mesa field in Hopiland, burned down the day after it was completed last April. The Woman's Home Mission Society had no funds for rebuilding. But the In-

dians themselves turned to with a will, carted wagon loads of quarry stone, hammered, sawed and plastered until they had it entirely rebuilt and ready for use inside of a very short time. Stewardship of time and service.

Nearly 47 years have passed since a little group of women banded themselves together for "the evangelization of women among the Freedpeople, the Indians, the heathen immigrants and the new settlements of the West." Their modest aim is being realized in larger measure than they dreamed, perhaps. Today there are flourishing missions in Arizona at Polacca and Toreva among the Hopi Indians; in California at Auberry and



THE RISING GENERATION

Toll House among the Mono tribes; at St. Xavier (where a fine graded school is maintained), Pryor and Crow Agency, Montana, among the Crows; and in Nevada at Fallon and Stewart among the Piute Indians. In addition to this the Woman's Society appoints nine teachers and matrons to Bacone Indian College and the Murrow Orphanage in Oklahoma. Progress has necessarily been slow, but the work of years is beginning to tell. Gradual growth in capacity for faithful, responsible Christian living is being seen, fewer converts are going "back to the blanket" under the influence of temptation, and the missionaries are gaining closer contact with the Indian mind and soul every year. Of the total enrollment of 255 students at Bacone last Spring, only three of the older ones were not active, professing Christians. An encouraging report, likewise, comes from Sunlight Mission. Their Christians recently contributed \$12.50 for home mission work among the *Negroes* in the South—a remarkable fact when one remembers that the *Negroes* have been hated by these Indians ever since a colored regiment was called in to quell a riot some years ago.

From Toll House, California, comes the simple little story of an old Mono chief who has recently been converted by the influence of the gospel. He lives at the very top of a mountain and journeys four long miles down its side every Sunday to attend the services at the little Baptist chapel. He is very quiet, scarcely ever opening his mouth to say a word. But his face is shining. That is the picture that comes to mind when one visualizes the many new feet tramping the Jesus Road. Just a wrinkled old Indian face, shining with the light which glorifies the Jesus Road for Red Man and White Man alike when they walk together as brothers.



## THE EDITOR'S POINT OF VIEW



### Backing the Indian Bureau

It was a wise move on the part of the Secretary of the Interior to appoint a Committee of One Hundred to advise on Indian affairs. This Committee is composed of representative citizens of all schools of thought and religious conviction. The conference which it held in Washington in December was the forerunner of other important meetings. Its decisions will doubtless set at rest many reports, rumors and undeserved strictures and criticisms.

As one illustration of the functions and usefulness of such a Committee, the matter of Indian dances was taken up. The Commissioner of Indian Affairs and his superior, Secretary Work, have been undergoing all sorts of condemnation in certain quarters because the Commissioner issued an order restricting and in some cases forbidding the "snake" and other ceremonial dances which have been attended with all kinds of excesses, and to some extent commercialized by unscrupulous whites. The Committee fully considered the matter, with all shades of opinion included in the discussion. The result was that a decision was reached backing the Interior Department in its present policy. Permanent Chairman Arthur C. Parker thus clearly puts the case:

"In the matter of Indian dances, even the missionaries of Christian faiths agreed that Indians had a just and constitutional right to cultivate 'all lawful and ancient ceremonies, rites and customs,' and that 'this is not to be curtailed or infringed.' Arts and crafts were encouraged, but all agreed that when a dance (otherwise, an elaborate ceremony that caused neglect of children, live stock and crops and entailed injury to health and morals), interfered with the welfare of the community, it should be discouraged and restricted. Thus the Committee 'cordially commends the spirit of the letter of February 23, 1923, of the Commissioner of Indian Affairs relating to certain Indian dances and customs.' It is thus seen that an impartial view of the Commissioner's letter, so caustically criticized, reveals no intention of destroying the arts and crafts, the religious rites and ceremonies of the red men."

This will dispose of the matter with all right minded people. In its resolution the Committee asked that all Indian claims against the Government be admitted directly to the Federal Court of Claims; that educational facilities be assured for every child among the wards of the nation, and the public school system be fully open to the Indian as an effective means of preparing him for good citizenship. Scholarships for ambitious Indian youths, better health and sanitation service, better compensation for employes and better employes in the Indian service, and the troublesome Pueblo land question were subjects touched upon. The Committee did not approve extending immediate citizenship to all Indians and the bestowal of all the privileges of citizenship; not from a desire to withhold liberty or a God-given freedom, but to protect them from the rapacity of cer-

tain elements that prey upon those unable to protect themselves. The term "protected citizens" was suggested instead of "wards and restricted citizens."

Participating in the deliberations of the Committee were missionaries, newspaper men and women, ethnologists, sociologists, welfare workers, Indian service employes, educated American Indians, lawyers, physicians, clergymen of many denominations, teachers and publicists, many of whom are widely known throughout the country. This is bringing the people and their public officials into the closer relationships that mean much for the causes discussed and for wise and good government. It gives the Indian Bureau the backing it needs when it does right. Our Indian missionaries have reason to be encouraged.



### The Finish and the Start

Movements come and go in denominations, but denominations do not stop. Whatever the changes in policies or plans the activities and necessities go right on. We may have a five-year campaign of promotion but we have no five-year missionary societies or other organizations. Just now we are approaching the close of the five-year period of the New World Movement, but the finish of this is the start of another. The General Board of Promotion will pass, but the Board of Missionary Cooperation will be functioning without any hiatus. Change of name does not alter the fact that promotion must continue, that missionary salaries must be paid, that current expenses must be met, that the far-flung line must be supported day by day, week by week, month by month, that there can be no arrest of movement in the churches without serious harm to the causes that lie at the very center of our whole Christian enterprise.

Some points we have good reason to guard. In thinking of the new we must not forget the old. In looking out to the future we must not lose sight of the present. In fact, nothing could be more fatal than to let anything whatever blind us to the truth that the denomination will have to rise to the height of a sacrificial endeavor between now and April 30 if we are to close the fiscal year and the New World Movement without a disaster that would prove well-nigh crushing in its effect upon the coming year and the new agency of promotion. It would be simple folly to underestimate the meaning of the fact that the receipts, up to February 1, or at the expiration of nine months of the fiscal year, were approximately \$4,200,000. This would leave a balance of \$7,800,000 to be secured from all sources in three months. The task was and is a stupendous one. It is by no means an impossible task for our people, if they will work unitedly as one man inspired by the love of Jesus Christ and consecrated to this one purpose for this brief time. That would honor God and God would honor His people.

Nor should there be any mistake about the meaning of a different and unsuccessful outcome. If the present movement ends ill, how could the new movement start well? There is only one way to make sure that the past shall not handicap the future, and that is by leaving no possible handicap in it. Our immediate and vital concern as a denomination is to "finish the task" we are in. May God give us grace to do it, so that we can press forward with fresh vigor for the conquests of Christ's Kingdom.



### Immigration Measures

Discussion of immigration plans and policies continues in congressional committees, with more or less heat on the part of persons who appear to advocate letting down or putting up the bars in the new bill which is to come before Congress at this session, and which must be passed unless we are going back to chaos and non-regulation. Secretary of Labor Davis has presented a plan with many good features, the foremost being the selection of immigrants abroad, with the requirement of an immigration certificate from an American consular office abroad, based on examination showing clearly that the immigrant is admissible under the American law. This would be a long step in advance—so long that we fear Congress will not take it, in spite of its eminent sense, and its relief to the intending immigrant as well as the authorities at Ellis Island and the country. Other provisions tend to lighten the strain where the present law has worked special hardship. The subject is exceedingly difficult, and Christians may well pray that divine wisdom may be granted to the lawmakers. The highest interests of our country are at stake.



### Responsibility of American Christians

In one of the most informing addresses at the Foreign Missions Conference in Atlantic City, Bishop Tucker of Japan made a statement of utmost importance to us all. After describing the present unusual opportunity for the advancement of Christ's cause in Japan owing to the remarkable response that had come from America at the time of the earthquake and fire, a response that had wiped out Japanese suspicion of America and answered the doubt as to whether Christianity was more than a name with us, he said that this opportunity imposed a greatly increased responsibility. American Christians must feel today their full responsibility for an influence that shall be convincing in the life of the new Japan. One of the greatest obstacles met by the missionary is the conviction, on the part of the educated Japanese, that the Christianity represented by the teachings of the missionaries is one thing and the prevalent Christianity in America another. It is now absolutely necessary, he said, for us to contribute a higher example of Christian character and life if we are to win the intelligent Japanese to belief in Christianity.

This is true not only as relates to Japan, but to all the foreign lands in which our missionaries are engaged in spreading the gospel. It is true also at home. Our Christian churches must contribute a higher example

of Christian character and life if we are to win the masses outside of our churches to belief in the gospel we profess. As in Japan, so in the United States, large bodies of intelligent people have turned away from the churches to all sorts of strange beliefs and no-beliefs, and are living on the materialistic or agnostic plane. No one will question the need of a spiritual quickening that shall reset the moral and religious standards, and revitalize the spiritual life of all our churches.

Thus at home and abroad the heavy responsibility is laid upon the disciples of Jesus Christ, and it cannot be escaped. But who could wish to escape it? Rather, with new faith and prayer and deeper reliance upon God let us rise to meet it. That is the only role of honor for American Baptists. The missionary call sounds for us all, and the starting point for each of us is in our own hearts and lives.

*Lord Jesus, we beseech Thee, for the sake of America, Japan, China, India, Africa, Europe, and Thy universal Kingdom, so possess us by Thy spirit of love and so endue us with Thy Divine power, that we individually through Thy saving and sustaining grace may be able to contribute a higher example of Christian character and life, and thus collectively by our influence and service may do our full part to win men everywhere to Thee, the only Wise God our Saviour, to Whom be praise and honor and glory evermore. Amen.*



### Our Indian Home Missions

The American Baptist Home Mission Society has under appointment at the present time 42 missionaries and teachers devoting their full time on Indian mission fields. Dr. L. C. Barnes is the secretary of Indian missions and Dr. Bruce Kinney, the director, the latter's office being located in Denver. In addition to this force there are missionary pastors in whose congregations Indian groups and individuals worship with more or less regularity. In this issue Rev. W. J. Gordon, missionary pastor in Camp Verde Valley, Arizona, describes the religious development of the Pima Indians who live within his parish.

At Sherman Institute, Riverside, California, and Haskell Institute, Lawrence, Kansas, the Home Mission Society is cooperating with other denominations through the Home Missions Council in the support of two religious directors. There are about 3,000 Indian church-members on fields occupied by the Home Mission Society. Among stations now maintained the oldest are the Kiowa, at Rainy Mountain, and Elk Creek, Oklahoma, both organized in 1894. The Society began work among the Kiowa in 1889.

The tribes or bands with which the missionaries of the Society are now at work, and the location of the mission stations among them, follow:

Oklahoma—Apache at Carnegie; Arapaho at Greenfield; Arapaho-Cheyenne at Calumet; Cheyenne at Kingfisher and Watonga; Comanche at Lawton; Kiowa (4 churches) at Saddle Mountain, Mountain View, Hobart and Anadark; Wichita-Caddo at Anadarko; 23 different tribes at Bacone College. Montana—Crow (6 stations) at Lodge Grass, Wyola, Pryor, Absaroka, and Crow Agency. California—Mono at Auberry, Sycamore

more, Table Mountain, Dunlap, Nipinnawasee and Coarse Gold. Nevada—Paiute and Washoe on Fallon Reservation.

The work of the Woman's Society on Indian mission fields and at Indian schools is described in the article by Mrs. Wardell.

## NOTE AND COMMENT

¶ The objective of missions has seldom been stated more incisively than by Dr. Charles E. Jefferson recently, when he said: "Science and commerce have made the whole world a neighborhood; Christianity must now make it a brotherhood." That is exactly the purpose of all our missionary effort. And it is not too much to say that Christian missions have been the pioneer force in this stupendous task.

¶ A speaker at the Foreign Missions Conference told of a Scotch minister who gave a commentary to an old lady of his church who was very fond of the Bible, feeling sure that the work would interest her. Some time afterward, asking her if she enjoyed the commentary, she replied that "it was a good wonderful book, and the Bible threw a lot of light upon it."

¶ The Editor is now engaged in reading and preparing a review for April issue of the new life of William Carey by his great-grandson. Think of a man's devoting ten years of his life to gathering the material for this work; visiting every spot on the foreign soil where Carey was or worked, so far as known; hunting down every bit of material anywhere to be found, and then writing a wonderful book, that makes seem new a life that has been written and rewritten, even by so great a man as George Adam Smith. Here we have at last the man himself—the real William Carey, and we are sure our readers will be glad to learn the new facts about him, as well as to be reminded of some of the familiar ones which will never be old to human interest.

¶ We have all known in a general way that the migration of the Negroes northward continues, but it will surprise many to learn that according to official figures the migration for thirteen southern states for the year ending September 1 was 478,700. This portends as much for the North as for the South, and makes a home mission problem of size. The South is waking up to the situation, but whether too late and what can be done remains to be seen.

¶ The American Red Cross, out of funds contributed for Japan relief, appropriated \$4,700 to the American Baptist Mission. This sum was divided among missionaries, and enabled them to replace articles of wearing apparel, books and other personal effects which had been lost or destroyed in the earthquake disaster. The Foreign Mission Board sent a suitable expression of appreciation for this generous action.

At the last meeting of the Foreign Mission Board the Treasurer reported that approximately \$140,000 had been received up to December 31, 1923, in response to the appeal on behalf of Japan relief and missionary reconstruction. While the full amount of a half million dollars is required to cover all the losses incurred in our missionary work, the total thus far reported reflects wide interest and genuine sympathy on the part of the denomination. But of course we cannot stop here. The full amount must be had so that our work may be restored as speedily as possible.

Foreign Secretary James H. Franklin left New York on January 10 for a visit to several of the mission fields in the Far East. In September the Japan Mission had cabled for him to come as soon as possible for conference and counsel regarding the reconstruction of missionary work in that country, owing to

the fearful destruction wrought by the earthquake, but it was impossible for Secretary Franklin to respond earlier to the urgent request. While in the Far East he will also make brief visits to the Mission in the Philippine Islands, which he has not visited since 1913, and to the South China field, which he visited last in 1915. In Japan he will serve with President Corwin S. Shank of the Northern Baptist Convention, Mrs. H. E. Goodman and Miss Nellie G. Prescott, as members of a special commission representing our two Foreign Mission Boards. All members of the commission are expected to return to America in time to attend the meeting of the Northern Baptist Convention at Milwaukee.

¶ *The Guide Book for 1924-25*, just issued by the Foreign Mission Society, is the fifth of the series, and has had no superior. The little book is packed with the facts that one needs for reference, but it is more than a reference book. One could not have a better supplementary textbook on foreign missions. Illustrations carefully selected add to the attractiveness. Here is the condensed story of the Missions, missionary directory, schools, finances, etc. Mr. Lippard has edited a model handbook, which should be in every pastor's study, every missionary circle, and in every home where the inmates desire to be informed concerning our great denominational enterprise of evangelization abroad. The price of a quarter is no criterion of its value.

¶ We have requested Dr. E. T. Tomlinson of the Ministers and Missionaries Benefit Board to write an appreciation of Colonel E. H. Haskell, whose death leaves a notable vacancy in the ranks of the Baptist laymen. Colonel Haskell was president of the Board and deeply devoted to it, as he was to the development of the New England Baptist Hospital. But what good cause was he not interested in? Concerned in all the important movements of his own denomination, he was not limited in his interest and service, but was widely sought by and connected with civic and philanthropic and Christian enterprises. What a staunch friend he was, and what a cheery companion, always genial and optimistic! He had friends literally in nearly all countries. The Editor of *MISSIONS* joins with a host of others who feel a deep sense of personal loss, but who rejoice in the high character and long and loving service of the friend who has gone on before.

¶ One of the best known, most widely sung and loved hymns of the church is undoubtedly "Onward, Christian Soldiers," whose author, Rev. S. Baring-Gould, recently died at the age of ninety. "Now the day is over" is another of the hymns he wrote. He was one of the most prolific of writers on many subjects. "Onward, Christian Soldiers" was written as a marching hymn for his church school procession. It was struck off in a few minutes, and he had no idea that it was destined to become the martial hymn of the Christian church. It has immortalized his name.

¶ Dr. Christopher R. Blackall, who passed away in Philadelphia, January 25, at the great age of ninety-four, served the Publication Society in its Sunday school work for fifty years. As editor-in-chief he originated its lesson helps and periodicals, retiring as emeritus editor in 1916. As a young man he was in the civil war. He left his chosen profession of medicine to engage in Sunday school work in Chicago as successor to Dr. J. H. Vincent. He was a recognized leader in the International Sunday School Association, and for a generation wielded a powerful influence in planning the Uniform Lessons. A believer in advance, he led also in the Graded Lesson developments. A commanding personality, he was a man of beautiful spirit, a devoted evangelist, greatly honored and beloved for his own and his works' sake.

¶ The death of ex-President Woodrow Wilson, which occurred after the pages of this issue had been made up, removes a great figure in our national history. The war President, his chief memorial will be that he linked his name indissolubly with the idea and ideal of World Peace.

## An Appeal to Northern Baptists

BY J. Y. AITCHISON, General Director

**M**Y DEAR CO-WORKERS:

The General Board of Promotion held a special meeting in Chicago, February 5-6. It was largely attended. The facts as to the financial situation confronting the denomination were presented and the seriousness of our present condition was faced frankly. There was great anguish of soul. Plain words were spoken. All present turned to God for help. Vows were renewed. Faith and courage were reborn in all hearts and we entered into a sacred covenant, first to pray our way through, and second to lead the way in sacrificial giving. We ask the denomination at large to consider the following facts with us calmly and sympathetically. First, get this general view of the situation. We represent one of the largest denominations of the world. We have assumed obligations for part of the missionary, beneficent and Christian educational work of the world. We have an honorable Baptist heritage. Now, as ever, we stand for the supreme importance of a spiritual religion.

### WE PROMISED TO PAY \$48,000,000

Following the war, we committed ourselves to a five-year program of advance. We declared we would carry on our work on a basis "commensurate with our resources." Hundreds of our churches responded generously. These churches promised to pay upwards of \$48,000,000 during the five-year period. On the basis of these promises, all participating organizations projected their work.

During the last four years, practically all organizations have been enabled to carry on their work on an advanced scale over that of pre-war conditions. This has been possible under war and post-war prices. But for the greatly increased income, many organizations would not have been able to carry on their work.

Some who promised to give have not redeemed their promises. There are those, who, because of financial reverses, sickness and unforeseen demands, are unable to pay. Such people ought not to be blamed. They should have our sympathy. Others are neglecting to pay. Some go further and refuse to pay. They cite various reasons for not paying. Among others they call attention to mistakes which have been made. Because of the whole situation many of our people are confused.

Granted that mistakes have been made and that changes in plans were found necessary because of unforeseen conditions, we must still keep faith with those who represent us in all lands. They are rendering consecrated, effective service. They are worthy of our support. We are under sacred contract to give it. We must not desert them.

Are we sufficiently grounded in the faith and knowledge of our Lord Jesus Christ not to be led into confusion in such a crisis? *If we wait until we have a perfect program and perfect leaders we shall never go forward.*

### A WAY OUT

There are those who want to be sure that their

money is used for work which they can conscientiously support. They are honest and sincere. Provision has been made for just such givers. One can designate his gift to apply to any organization participating in the united program. We earnestly urge, therefore, that those who are unable to support the whole program contribute to such objects as they can support conscientiously. Faithful followers of Christ will not fail to find an abundance of such interests.

Multitudes of our people continue to pay their money to the united program. They prefer to have it divided among all organizations on the established percentage basis. What I am urging is that in case anyone, for conscientious reasons, cannot do this, the Christian alternative is not to refuse to give anything.

### WIPE THE SLATE CLEAN

Now, in view of all these facts, as we are nearing the end of this five-year period, *I appeal to all the members of our Northern Baptist family for their hearty cooperation in closing the New World Movement period with honor.* This means the raising of \$12,000,000, the amount which the Finance Committee recommended, and the Northern Baptist Convention approved, at Atlantic City. This sum includes all operating budgets for the current year, the amounts due to certain organizations which have not received their full share of the receipts of the three previous years, and all debts reported up to the end of the last fiscal year. This is a situation which calls for courage, faith, earnest prayer and immediate action in every church.

The raising of this sum will make it possible for us to close the New World Movement period with a clean slate. Honest debts must be paid. The responsibility for these debts rests in part upon those who have failed to pay their pledges. The total receipts up to February 1st aggregated approximately \$4,200,000, leaving a balance of about \$7,800,000 to be secured during the last three months of the fiscal year.

Northern Baptists are abundantly able to raise the funds needed. We must not begin the new cooperative program under a handicap. Such an outcome would cast a gloom upon all our workers. The work itself would suffer. This must be prevented.

*Hence, placed by the denomination in the responsible position which I occupy, I call for the united support of all our churches during the closing days of the New World Movement period. Let us from now until April 30, 1924, do everything in our power to further the swift progress of our work.*

Let us fix our eyes upon Christ and upon the faithful workers who represent Him in all lands. Let us recall anew their sacrifice, their devotion, their victories and enter into fellowship with them. And thus give evidence that we are placing the progress of Christ's Kingdom above all personal considerations.

The time is short—April 30 will soon be upon us. Let us be gracious. Let us be generous. Let us make the future safe. Let us pay our vows unto the Lord.



CARVED MARBLE COLUMN IN TEMPLE  
AT DILWARA



SCREEN IN MOSQUE, SHUTTING OFF  
THE WOMEN'S SECTION



A TEMPLE AT DILWARA, INDIA  
*Photos by Miss Failing*

## When I Was Looked Upon as a Heathen

NOTES BY AN AMERICAN TRAVELER IN BURMA AND INDIA

BY HENRIETTA C. FAILING



WERE you ever considered a heathen by the people around you, and so treated, and yet in your heart considering they were the heathen? I was, and learned that lots of things in this life depend on the point of view. Here we consider it proper for a man to take off his hat on entering a church, there it would be very wrong for him to do so, but both men and women take off their slippers on entering the mosque or temple. This is Scriptural. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." The Christians do it also on entering church, and long lines of slippers show the size of the audience.

In Burma, when we were there, the Buddhists were trying to have a revival among their people to draw back the indifferent, and those inclining to Christianity, and there was also a little feeling against the British mixed in. So in large letters in English and Burmese over the entrances to the main pagodas were signs, "No Footwearing Allowed." That included even stockings, we were told, so we could not ascend the famous Pagoda Hill at Mandalay, though we did get into less sacred enclosures, in one of which are 250 large tablets, each under a little pagoda inscribed with the Buddhist law in the old days in a language few can use now. Nearby, but we didn't go in, is a similar enclosure, but the tablets are inscribed in modern Burmese. In another temple we saw a very large new Buddha carved of one piece of alabaster and trimmed with gold. In Rangoon, we especially wished to visit the famous Shwe Dagon Pagoda, but the sign

stared us in the face when we went past. Miss Hunt, our hostess, inquired about going up on the platform from a Buddhist girl attending Judson College, who thought we might be able to do it in our stocking feet if we used a side entrance. So one afternoon we drove out to see pagodas. The first one we visited was not very popular that afternoon, so we slipped off our shoes and wandered around as we pleased, seeing the Buddha, who had a benign face, so much better than some we had seen, and looking from a distance at a large reclining Buddha, too big to go under a roof.

Then we decided to try the Shwe Dagon, and went to a side stair. We left our shoes in the car, the three white ladies in stocking feet, and the Buddhist girl with us barefooted, and went up the long flight of stone steps bordered with shops. We looked at their contents, brass bells and gongs to use in home worship, flowers, dolls and other toys, goldleaf and different things suitable for offerings. Aside from trying to have us buy a lot of everything, no one bothered about us, but when we reached the large platform and started to move around, some zealous worshiper noticed our stockings and began to make a fuss. We stopped, a group immediately gathered, and while the Buddhist girl told a long story of how we had come over the sea to visit this spot and it would be a shame to prevent us, we used our eyes, though we couldn't wander around. My recollection is of many pagodas and shrines of all sizes just about as close together as they could be, and the brightly colored costumes, and the goldleaf on the roofs and spires gleaming in the setting sun. Two ponggyis, or priests, came up to see what the excitement was about, for the zealous man was almost dancing in his wrath, which made it hard for me to keep properly sober faced. They heard the

story, again spun out to give us all the possible chance to see things, and then apologized most deeply that they must send us down unless we would take off our stockings, for they must enforce rules, whatever their own inclinations. We had too strong sanitary notions to do that, so down we went, escorted by the ponggyis, who talked with the Burmese girl and Miss Hunt all the way, asking questions about us. I walked behind the rest, chuckling to myself as I remembered that a ponggyi must never look at a woman, and never talk to her if possible to avoid it.

Another time when we were refused admission to a place of worship was at the Jami Musjid in Delhi, again because we were infidels or heathen. For on Fridays at a certain hour, eleven I think, all the Faithful who can come there go through their ceremonial ablutions, after taking off their shoes as they come to the top of the steps, then they go to the oblongs on the floor, each just big enough for a man to kneel and bow in, and wait. At the hour, the man who leads starts the prayer, and all these men do it together, rising, kneeling, bowing and



BATHING GHAT IN BENARES

rising again, all in unison; sometimes thousands are on the mosque platform on especially holy days. The platform was far from full the day we saw it, though there were many there. The Mahomedan women were in a special part of the platform at the very back, where the sight of them would not distract the men's thoughts. At this time none but the Faithful are allowed to be on the platform, shoes or no shoes, the others are only permitted to come to the top of the steps where they can see a little of the court and the worshipers. At some Mahomedan mosques we were made to take off our shoes; at one I remember I was presented with slippers to wear instead, which had not been soiled by contact with the outer world. My feet are not large, and the slippers were for a man whose feet had not been trammled by the tight shoes of civilization, the floors were marble worn smooth by the bare feet of generations of worshipers. The combination nearly brought about my downfall. The mosque was worth the unpleasantness of shuffling, for the sacred mirab that points the way to Mecca was most beautifully decorated in gold arabesques like those decorating old Korans. The dome also was very fine. At a mosque frequently visited by tourists they have slippers that they tie over the shoes, expecting

some backsheesh (a tip) for it. I don't object to taking off my shoes, as that is the custom; I only object to dirt and blistering hot stone floors.

The Jains are a sect who do not believe in taking life, strict Jains even tie clothes over the mouth of a water-bottle before drinking to prevent any life in the water being killed. I think that is not such a bad plan, after seeing some of the sources of the water they drink. Of course they don't believe in killing cattle, so leather is abhorrent to them. When we visited the wonderful Dilwara temples we were brought cloth slippers by an old man, to wear instead of our shoes, so after much hunting for small enough ones we signified we were ready to start. The old man, much horrified, objected. With much talk and gestures he tried to tell us what was wrong. Finally with the help of a servant waiting for someone already inside we found we should leave our leather handbags with other leather things on a table. We had a great time putting the most valuable contents into our pockets and a small cloth bag one of the party luckily had, before we were allowed to go into the temples and see the beautiful marble carvings done long ago by devoted followers. "Tell it not in Gath, publish it not in Askelon," but some leather went into the temples, for we had leather purses tucked into the cloth bag.

One day when in Benares, the most sacred city of the Hindus, we reached a temple just in time to see part of the sacrifice of a black kid to the goddess. There was a



A ROADSIDE HINDU SHRINE

lot of yellow flowers in wreaths around, and the priest took off the head of the animal in one blow. I believe the animal was divided between the priests and the offerers. We were not allowed in the main temple, but were taken up into a gallery where we could look in. There were more flowers—they are used a lot in India, especially yellow which is a lucky color—and red paint, also used profusely in connection with shrines; the rest was dark and dirty. A man with a tray of nuts and sweetmeats followed us to the gallery, and a moment later there were a number of monkeys around us, as they were accustomed to being fed by worshipers as an act of merit, monkeys being sacred to some god. Sometimes they get so big they are dangerous, and the British Government orders them taken away. In Benares we were allowed only part way into the temples, which were rather damp and very dirty, and the Government does

not allow white women in some of the temples at all, the decorations are so vile. One day while out with my camera in another Hindu city, I had an opportunity of taking a little roadside shrine, very typical of the inner shrine of temples, and of other roadside shrines, so I got on my knees in the dust and took the picture. There were jasmine flowers inside still fresh from some one's devotions, and the stones had been anointed with ghee or clarified butter. This shrine was also trimmed with

red paint, and had niches for little lamps. I assure you, that after all the different temples and mosques we visited, in which we were the unbelievers, it was mighty good to get back to the Jewett Memorial Church in Ongole, and worship with our fellow Baptists, even though we couldn't understand any more words of the service than we had of the others, but we were one in spirit and in belief in One God.

*Seattle, Washington.*



## A Day With a Missionary in West China

BY REV. CHESTER F. WOOD OF YACHOW



IT IS profitable often to sit down at night and think over the day's endeavors. No two days in a pastoral missionary's life are just alike, for the different days in his week's program differ, his interests are varied, and different circumstances and needs are constantly presenting themselves for his consideration.

After breakfast, I sat down to read over some Chinese letters with my teacher. Then I told him what to write in the answers. While he was at this, I attended to some English correspondence with English-speaking Chinese and foreigners.

Then the preparation for my classes in English conversation with the students of the Government Men's Normal School demanded attention. These classes come once a week with four divisions of the upper class of the school, and furnish points of contact as well as an income to buy Christian literature for circulation among these boys (something I could not do with the appropriation allowed me from America this year). It is interesting that one lesson contains a letter from a Boston boy to his New York cousin wishing him Merry Christmas, and the other has to do with the church-bell calling people to morning prayer. Great opportunity for contact!

Then our church evangelist came in to talk about Street Chapel for tonight. He is a poor old half-blind fellow without much education, but with a fund of Scripture knowledge, which he can quote for almost any occasion.

There are some students whom I saw in Dr. Crook's hospital yesterday, so I started over there to lend them some books to read while they are confined. In passing I tried to give a word of cheer to other patients and a friendly greeting to our old hospital evangelist, who was being a friend to one of the patients by reading to him.

Leaving the hospital, I started up the street toward the church and stopped for a moment to talk with our bookseller, who has his stand at the entrance of the street chapel.

Then I went into the Young Men's Christian Association, which we are promoting, and watched some of the young fellows at tennis and croquet. Others were playing native chess and drinking tea. I sat down to chat for a moment with them.

It was almost time for Mrs. Wood's Kindergarten to

dismiss, so I went over to the church to see the little folks and to greet some of their mothers who had come to take them home.

Coming back, I dropped into the "Y" again to see how things were going, and I found one of the teachers of Fred Smith's boys school there, with whom I had to consult about a dramatization of Acts 10, which some of the Middle School boys are going to put on in Sunday school the last of the month.

After dinner, there was a half-hour to play with our little "Betty" and to enjoy our home.

Attention then had to be given to some "Y" plans and the Chinese secretary came over to consult with me. We worked on plans for the evening classes this fall, and considered the different games which would be promoted among the students of Grammar Schools who come on specified hours for directed play.

While he was here, the principal of the Government lower schools came in to talk about the hours which could be arranged for his school. After he had gone, there was a moment to look over some tracts for distribution, and I was about to go into the house to get ready for Station Prayer Meeting, when the son of one of our outstation evangelists, who is studying in our boys' school, came in and brought a letter from his father and reported on his father's work.

At five o'clock, we had our weekly prayer meeting of the missionaries in Yachow, followed by supper together.

I pulled away from this happy time to go over to Street Chapel. Here I found the old hospital evangelist preaching in dramatic style to a shifting crowd. He was followed by the church evangelist, while the bookseller was inviting people to come in and take a seat. I added my word of gospel invitation and the meeting was dismissed. We went into the back room or guest room of the chapel, where a group of interested men came to hear more. Here we told them the simple story of repentance, trust in God, and following Christ's direction. We closed with a short prayer which they could make their own, urged them to come to church next Sunday to our Outsiders' Bible Class and Church service, advised them to read Christ's life and teachings, to pray themselves, and gave them a tract which taught the things we had been telling them. We also sold ten copies of Luke's gospel.

*Yachow, Szechuan, West China.*

## The Reflections of A Looking-Glass

BY ELLA D. CHEESEMAN OF JORHAT, ASSAM

*Glossary of Foreign Words:* Godown—store-room; Almirah—movable wardrobe; Sahib—white man (pronounced *sah'b*); Memsahib—married white woman; Missahib—unmarried white woman; Mistri—carpenter; Ayah—native nurse; Topee—pith helmet; Puggery—native headdress.



HERE comes a man. What will he do this time? What does he do with the things from here? (So reflected a piece of looking-glass in the godown of a Calcutta firm.) Why, he is coming here! Some of my brother looking-glasses are going. He is actually taking me. Now I will know what has become of the other things he has taken from here. Such a hot stuffy place as he is putting us in. It is even hotter and stuffier and darker than the godown we have occupied. Yes, he is pounding our house terribly. I am so afraid he will break us except that each one of us is wrapped well and placed in a nice bed of straw. We are moving, it is impossible to see where. Such different sensations; now we are going, where are we going?

A long, long time we have been on the way. Most of the time it sounded like water all around us. Have we been in a boat? That is over, and now what a jerky feeling as we are riding along. I wish we could see. I overheard someone say something about Jorhat. Can this be the Jorhat State Railway? It jerks just about as that is said to do and it goes so slow. We are stopping. Again it seems though we are being carried, and another short ride, and how lovely it seems to rest after our long journey. Someone is pounding our house again, they are taking our house to pieces. Where are we? I hear someone say something about Jorhat Christian Schools. The wrapping paper is still around me so I cannot see, but it is not so dark. Why, they are carrying me again! Where are my brothers? Where will they take me now? What? In that dark corner between the wall and the almirah? Look at all those cobwebs! Oh, I can feel them as they put me in. It is terrible. None of my brothers are here, either. They insult me—a looking-glass—in such a place.

I have been here for several years, and I just do not like it. What shall I do? Dark, lonely, dusty—this is worse than the Calcutta godown.

What was that? I hear strange voices, the Sahib must be having company. That sounds like an English Memsahib, and she is asking if she can have a cheval glass made in our Jorhat Industrial Shops. One of our Sahibs speaks up and says: "Why, yes, I have a piece of glass right here in my bungalow that we could use." Immediately the Memsahib says she wants it made for her. Does the Sahib mean me? Am I to come out of this dark corner?

The Sahib did come in a long time ago and measure me, but I have been here for a long time it seems to me, so I suppose he did not mean me for that cheval glass. But here comes someone near me now. Yes, they are lifting me out. I am going away from that dark corner. For the first time in years I can see clearly, they have taken my paper wrapping off. What is that in front of

me? Why here I am in it. I guess I am to go into that cheval glass after all. They are doing something at my back. It feels like they are putting in screws. I feel so secure, and safe now. I can fall neither backwards nor forwards. And I can see so much. There is the Sahib. Someone is working over there and the Sahib is looking at it. It is not right and the boy must do it over. I heard the Sahib say: "Nothing but the best work must go out of this shop, only that which has the Christian mark on it." The inside must be finished well, the back must look nice, there must be no bad places where it cannot be easily seen. The Sahib once told the *mistri*, when he was making the Missahib a dressing table, that the back must be finished nicely, as sometime the Missahib might have to put her dressing table in the middle of the room. That often happens here in India, you know. Probably that is the reason I had to wait so long before I left that dark corner, my frame had to be a Christian frame. It was worth waiting for and it is lovely teak wood. I must have some more rubbing and polishing as I do not look quite right yet, so the Sahib says. I am glad I came to this place.

Finished, and I am on my way to the bungalow. The English Memsahib wrote our Memsahib and asked her if she would keep the glass for a while as she is going to England for a furlough. The Memsahib is glad to keep me. She is going to Shillong, but I will be here for her when she comes back.

How lonesome it has been all summer, but it is so much better than being wrapped in that paper all the time, that I am happy. Once in a while I can get a peep out the window and see something interesting. But the other day the Sahib went away and said he was bringing the Memsahib back. They are cleaning to-day. I guess she is coming.

It was so late last night when the Memsahib came that I did not see her. But this morning she came and brought a new Missahib with her and there is the *ayah* (nurse) with a new baby. What a little fellow he is. I just had a peep at him. The Missahib seemed to like me very much and wished she had me. Nothing but normal life now, but what interesting things happen. Whenever the Memsahib or Missahib gets a new dress of course they have to come to me. No one can appreciate it as well as I can. They come to me oftener than that however. You have heard the saying that you can always tell a missionary because her petticoat shows. Well this Memsahib and Missahib have no excuse now to have that terrible sign of being a missionary. I scold them every time I see it. Then, how interesting it is to watch those little children. The baby of whom I had a peep that first day at first was brought to me by Memsahib, Missahib or *ayah*. Such a bright smile as he would give me! How the tiny little fellow has grown

day by day. He loves me. He can walk now; and such faces as he makes at me, and then laughs, and everyone else laughs also. Such capers as he cuts. He certainly enjoys himself at my expense, but everyone else laughs when he is enjoying himself, so I am happy. The oldest one is such a boy that I only catch fleeting glimpses of him when he is playing with baby brother or as he passes me on more important business. What does he care whether he has dirty hands and face or not? He hasn't time to look at himself in me.

The English Memsahib has returned. After more rubbing and polishing I am on my way to her bungalow. Quite a different life I have here, such different reflections, but they do not last long. I heard the Memsahib say she did not want me because I was too expensive. She could not get me for twice the price in Calcutta. So she wrote the Missionary Memsahib and asked her if she wanted me back. The Missionary Memsahib wants me, so once again I am on my way to her bungalow.

Back again to the children. Now there is another baby. I have had a clean face for a while at the English Memsahib's bungalow and already my face is dirty again. But I do not mind the dirty face when they put their hands on me so lovingly and lean their little heads against me. It is enough to warm even my cold heart. Such a fine big fellow as the new baby is and how he does smile when he is brought to me. He is such a happy baby and he makes everyone around happy. But I do not have a chance to watch him after he is about five months old. One day strange things happen. The postman comes with a wire. Memsahib looks sad, Missahib looks sad. Missahib goes out for a while and brings back a strange Sahib and Memsahib and another Missahib. Pictures begin to come down from the walls, books out of the book cases. These strange people begin to put these things in boxes. The Missahib runs here and there doing all kinds of strange things. The Memsahib directs everyone. So many people come and want to help in some way. Also people come and look at Memsahib's things. Some of them stop in front of me and want to know how much I am, but the Memsahib says I go to the Missahib. They are sorry, but go on. Why do they want me? What is all the confusion? I soon learn the Missionary Sahib is not well and they have to go home to America. The word comes on Friday and the next three days are busy ones. Sunday noon they are gone. The Missahib is in the bungalow alone. The children are gone. How dull it is! The Missahib has to have a

companion, however, and a new Missahib comes. The Missahib lets her use me and I have another period of a clean face.

Nothing very exciting happens in these days, but soon this new Missahib begins to pack up and it seems there will be another change. The Missahib goes. And more moving, another Sahib and Memsahib and baby come. Back I go to the drawing room. It is not very long before baby finds me. All the children who come here to call like to stop and look at me. A dirty face again, but it is so good to have baby brought to me with her serious face and then see it break into smiles. How she does love to caress me. After a while she learns to crawl and often she crawls up to me and stands up and looks at me. These days baby walks. All her new shoes, stockings and dresses are brought to me for approval. Daddy's big topee is put on and then brought to me. If she has a new plaything that can be put on her head or arm, I must be sure to see it. The other day she had her hair cut and of course I had to see how she looked. How she loves to show off before me, what gestures she will make, how she will show me her new dress, and she likes to lie down on the floor before me.

Baby, however, is not the only one who comes to me. The other day another Memsahib was making a dress. How could she tell at home how it looked? She must come to me and let me tell her. And of course I tell her the truth, all about the good points and the faults as well. Who is that coming? How many times does that bearer have to fix his puggery? It seems to me he comes to me every meal to put it on. All the bearers I have known before fix theirs once a week and it lasts until time to go to the dhobie. Most of the bearers do not have a glass to come to either, but this one comes very often. There was a good joke on him the other day. Another Sahib was here for supper and the bearer did not want him to see him fix his puggery before the glass so he went into the Memsahib's dressing room before her little glass instead of coming to me, as he usually does.

There are so many reflections in me and they are just a little different angle than the original. It makes me very interesting. Two little Indian boys stood before me for a long, long time the other day watching them all. The little Indian boys love to have little round looking-glasses, and I am so much larger that they enjoyed me so much more. Day by day I go on reflecting for those who wish my reflections, but it is now time for bed, so I will rest for further reflections in the days to come.

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## My First Trip in Central Africa

BY ETELKA M. SCHAFFER



THE days had not counted a month since I arrived at Matadi, when an opportunity came to attend some of the great yearly Thanksgiving meetings in the outlying villages with Mr. and Mrs. Wakeman. A trip of eight days on the road, with plenty of opportunities to see real native life and to witness the power of Christ in that life!

On a Monday morning we started down the hill from our mission to the station, followed by a troop of boys

and girls, each balancing a part of our baggage on their heads. One youngster balanced a galvanized trunk containing our clothes, another, a box containing our food, still another, a great sack heavy with our beds and bedding. Others came along, proudly swinging pails, water bottles, cameras, or what not, a never ending stream!

About eleven, the tiny train puffed into the station, shutting off for a few minutes only its stream of sparks and soot. Today was third-class day only, and I cer-

tainly had a good initiation. What a scramble our boys did make to find seats for their "Mamas" in a seemingly already overcrowded car. Baggage was put any and everywhere; on seats, under seats, almost in one's lap, it seemed, and, when we tried to stretch our feet, a great bunch of bananas blocked the way!

Some of the seats faced us and our interest changed often from the passing fields of tall, tall grass, disclosing here and there a tiny native village of mud-thatched huts, to the fascinating folks before us. Their dusky skin was made even more so perhaps, because of their gay red, orange, and blue costumes and kerchiefs covering their heads and adding luster to the bright eyes and smiles which came so often.

Word soon went around that we were missionaries from Sona Bata, and soon two or three men started some of our familiar hymns. The refrains were taken up by the rest, and it was to the strains of "Onward Christian Soldiers," "There's Not a Friend Like the Lowly Jesus," and "Shall We Meet Beyond the River," that we wended our way to Leopoldville, arriving there at sundown. We slept that night in one of the tiny white houses in our lovely palm grove station. The house, known for its army of bats, had just been smoked out, and with our lanterns burning and our nets tucked closely around us, but one venturesome bat disturbed our sound slumber.

Bright and early the carriers greeted us and soon our real trip started; out through the long, long grass in a "push-push," across streams on slender logs, tramping over hills and rocky ways, getting warmer in every way! A rest was called at a tiny village and here the native teacher gathered the folks together for a short prayer meeting. After service, everyone clapped hands and said "Ntondele," thank you. Then on and on we went, now enjoying the lovely blue waters of the Congo River, the sunshine on the rapids, and the glistening sandbanks on the far side.

Just one more climb and we were at the scene of our first big meeting. It was a great open space, surrounded with about ten mud-thatched huts and one new three-room brick house, which was made ready for us. The windows were great open spaces, and the ground itself was our only carpet. Everything had been swept clean, however, and a great bunch of yellow bananas greeted us as we stepped inside. While beds were being put up, groups of folks, men, women, and children, peeped in to smile and greet us. The chief, who had been sewing on a Singer sewing machine, came to add his friendly greeting, too.

When I entered my room, I found a nest containing two eggs in one corner, and in the opposite corner a great sack of peanuts! Our dinner was cooked over an open fire and we ate out front, watched over by a group of curious, bright-eyed youngsters. That evening, we gathered in the low plastered church building for a prayer

meeting. On either side the men crowded the long benches, but the women, their little babies in their laps, sat on the floor in the center, and the boys and girls, smiling as usual, edged up as near front as possible. It was an hour of much song and prayer. How they love to sing.

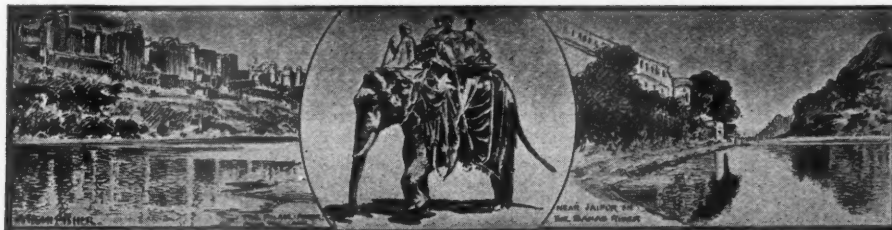
Next morning the services began right early. First, a sort of preparation meeting for those who were to be baptized. Then the folks streamed down the hill to the Congo River. Over rocks we went, jumping ponds here and there, and steering clear of a troop or two of driver ants which crossed our pathway. There were 23 baptisms that morning, and it was lovely to see a friend meet and lead each one as he or she stepped ashore. Immediately after dinner came the big service of the day. Those who had been baptized were now welcomed into the church, mothers brought up their babies to be prayed for, and five couples were married with much prayer and exhortation. A sermon and much singing followed, and then amid great rejoicing, each gave his gift, helping to total the collection to hundreds of francs. The service closed with communion, drawing us all closer to Christ, the Saviour of all.

That evening, as we sat out under the canopy of stars, we learned just a little of the great struggle against temptation which faces these women daily, but we could only turn their hearts to God asking for His strength and guidance. Next morning we traveled back over the same road and reached Kinshasa about noon. After enjoying a short shopping tour, we journeyed to our next stop, the church at Kasangulu.

Services were held in a great open tabernacle made of poles covered with palm branches, giving a very pretty setting to the 600 or more natives dressed in costumes of all colors. Most of them wore just a strip of cloth wound around waist and another thrown across shoulders. Turkish towels were quite the fashion.

Although I could not understand a word, I needed no interpretation of the spirit which swept that great gathering. It was fine. At the close, we journeyed to the narrow stream at the foot of the hill, and here we witnessed 53 baptisms, while the crowds which thronged every available space, even sitting in the branches of nearby trees, sang, "Nothing but the Blood of Jesus." The day closed with another great Thanksgiving meeting. The next day found us again at our own good station, Sona Bata.

Is it worth while? As I felt the wonderful spirit of these meetings, saw the eager and earnest appeal of the upturned faces, watched the leaders who planned and guided them all in such an efficient and Christlike manner, and then watched the group of happy bright-eyed youngsters, the leaders of the future, I can only say, I am glad to be here and have a share in the work.—*From the Congo News Letter.*

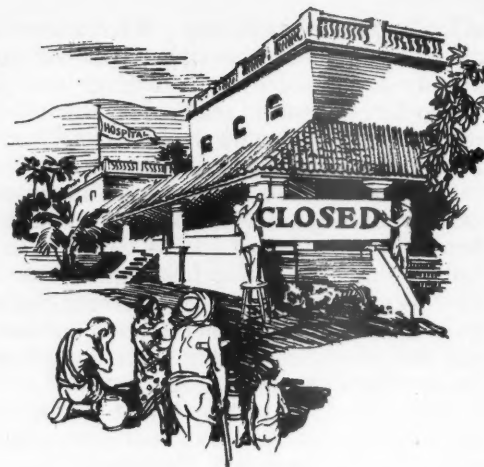




## HOW NORTHERN BAPTISTS MAY SAVE \$10 PER MEMBER IN 1924

BY R. O. JASPERSON

*Executive Secretary National Council of Northern Baptist Laymen. (From a Bulletin prepared for The General Board of Promotion)*



### How to Do It

**T**HE simplicity of the plan will appeal to you at once. All that is necessary to effect a saving of \$10 per member is to—

Call all our foreign missionaries back home. There are 845 of them.

Discharge 7,694 native workers in foreign fields.

Tell the 2,279 workers in Europe their services are no longer required.

Call in our 1,185 missionaries in the home fields.

Close 50 home mission schools and dismiss 12,280 pupils.

Have nothing further to do with our 13 Baptist army and navy chaplains.

Close our 26 Christian Centers in the home field.

Discharge our 52 colporter-missionaries and 7 men in charge of chapel cars.

Close our 3,169 schools, 3 colleges and 32 seminaries in the foreign field.

Send 115,969 pupils attending our schools back to their homes.

Close our 2,440 Sunday schools in foreign lands and tell the 113,435 pupils to learn about Christ elsewhere.

Close up 31 hospitals and 54 dispensaries and call home our 54 medical missionaries. Discharge our 260 nurses.

Let 224,968 patients treated last year get medical attention elsewhere, if they can.

### STILL MORE IS NECESSARY

If we stop with the foregoing we will not have effected the full saving, so it will be necessary to—

Silence our printing presses. Three in foreign lands are printing the Bible in 30 dialects into which the Bible has been translated by missionaries. Presses at home produced over 50,000,000 pieces of literature last year: Bibles, hymnals, Sunday school papers, tracts, and religious literature.

Let old and infirm ministers and their families shift for themselves. There are 1,600 of them.

Close 52 Baptist schools and colleges in the territory of the Northern Baptist Convention, and turn adrift 34,804 students.

Cease to educate men for the ministry. There are 10,066 Baptist churches and 8,823 ordained ministers. Except in a few of the large cities, the average pay of Baptist ministers is approximately \$1,300 per year.

Let the Mohammedans have Burma, Assam and India. The Mohammedans want them and mean to get them.

Let Confucius have China. There are 400,000,000 Chinese and the Confucians want them.

Let Buddha have the Japanese. The Buddhists know that as Japan goes so goes the Orient.

Leave the American Indians to their superstitions. Uncle Sam has given them homes in the desert after taking their choicest lands. There are 336,000 Indians of whom 60 per cent are pagan. Twenty per cent are Protestants.

Pay no further attention to the Negro. We brought him over from Africa against his will and we allow him to live in slums. What more does he want?

Forget about the immigrant. Many thousands are coming to our shores. All they want is liberty and the I. W. W. will gladly tell them how to get it.

### WHY CONCERN OURSELVES ABOUT MISSIONS?

A very proper question if we are to dispense with such efforts. The first evidence of God's love in our hearts when we become Christians is joy. It takes two to be glad. Gladness is short lived if it cannot be expressed. Good news must be told. Therefore, if we call back those whom we have sent to the ends of the earth to tell the good news we curtail one means of expressing our joy.

Jesus, whom we have invited into personal partnership when we become Christians, showed by His life, His example and His teachings that He was primarily concerned about others. He sent His disciples out to all the world to tell the story to others.

Jesus whispers to each one of us, his partners, "Help this one, help that one. Be kind, be generous, be charitable, be friendly. Heal the sick. Lift up the fallen. Comfort the sorrowing. Protect the weak."

Analyze the activities listed on this page. Each one is designed to carry out the wishes of Jesus.

Let them have our country—What do we care? If we do care it is time to decide what we will do to help preserve our liberties, country, Christ, or money—which?



## Is China Worth Saving?

BY REV. E. S. BURKET OF SUNWUHSIEN, SOUTH CHINA



FUTURE generations will, in all probability, look back upon this age in which we are living as the greatest age in the history of Christianity since that age of ages when our Lord Himself came to earth. Think of the great world-movement of the modern Church under the banner of the Cross! When in all history was there such a Crusade for the salvation of mankind as we see today? Some of us have doubtless looked on past ages and thought, "how wonderful to have lived in those days!" Yet a greater day than those is here. For we see today the churches of Christendom organized into more than 200 missionary societies and sending such a stream of men, money and prayers into the world-fields as must make the very angels of Heaven exclaim in astonishment. The Baptist forces are up among the first five of these great enterprises.

Consider the great missionary field of China. What sort of background have we for our thinking concerning this great land and the mighty Christian movement now in progress there? How marvelous is the antiquity of the Chinese people. Nations and whole civilizations have come and gone, but China seemingly goes on forever. No other race has persisted as a nation for so long a period as the Chinese, between four and five thousand years. This means that when our ancestors, and our ancestors' ancestors, were ranging the forests of the old country, naked and savage, Chinese scholars in their silk gowns were reading histories of their native land already many hundreds of years old. Let this fact remain in our thought of these wonderful people.

What is our thought as to the intellectual attainments of the Chinese? Oftentimes we of the West assume an attitude of superiority towards the Oriental. It is only ignorance on our part which permits us to do so, for they have a literature and a philosophy of which any nation might well be proud. When Moses was leading the children of Israel out of Egypt, China had laws and literature excelling anything that proud Egypt had produced. China had state-conducted schools over 1,500 years before Christ, ranging from lower grades on up to universities. There were in 190 B. C. already over 2,700 books on philosophy written by 139 known authors. A thousand years ago 140 large volumes were required to give just the titles and a brief description of the books on the two least popular religions, Buddhism and Taoism. The Manchu dynasty in a little over two hundred years alone issued nearly two hundred thousand books mostly on Confucianism. This does not include a vast number on Buddhism, Taoism and other philosophies and also light literature, novels and works on art and the drama. A digest of our Western philosophy is contained in three large volumes of Baldwin's Dictionary of Philosophy. The Chinese Imperial Dictionary of Philosophy contains not 3 volumes, but 360! Our great encyclopedias exhaust Western learning in about 30 volumes. In the Library of Congress at Washington is a set of Chinese books presented to the United States

as an evidence of appreciation of the remission of the "Boxer indemnity." It is an encyclopedia compiled in the early part of the 18th century and contains 5,280 volumes, assembled in 528 large cases and requiring a shelf space of 210 linear feet. It has 852,408 pages. It is estimated that it contains four times as much text matter as the Encyclopedia Britannica! We read of the discovery of printing by Gutenberg in the 15th century. The Chinese were printing with wooden blocks nearly a thousand years before Gutenberg. So we might go on, to show in part what this great people have accomplished in things intellectual. What they have already done is a promise of what they may yet do when that mind is in them which was in Christ Jesus.

Not only should we have in the background of our thinking the worth of the Chinese, but also something of their need. In spite of their great antiquity and brilliant intellectual attainments, they stand today a needy race. Think of the need of education. For centuries education has become a sort of intellectual aristocracy, beginning with the withdrawal of State support about 800 A. D. The statistics a few years ago showed that where in the United States \$5.62 per capita was spent for education, in China only 7½ cents was spent. This means that only ten men in a hundred and one woman in a thousand, are able to read and write. The Chinese Government has splendid plans to make education more universal in the nation and much has been done to carry them out. But internal strife and confusion have interfered to make most of the plans mere scraps of paper. It is estimated that China needs today eight times as many elementary schools and 24 times as many pupils as she already has. In other words, there are now in China over 80,000,000 children of school age who are getting no schooling. Even if this were not the case, it would still be true that enough Christian schools are needed to train the multitudes of Christian boys and girls who are to be the future leaders of the coming Kingdom in China. Christian leadership rarely comes from Government schools.

We should have in mind also, the lack of medical care for China's millions. Undoubtedly China has discovered many medical herbs which are of value in healing her sick. This we should not forget. Yet it is notoriously true that her population suffers untold evils because of the lack of modern sanitation and surgery. In spite of the fact that China has the largest population of children of any nation in the world, three out of every four, or seventy-five in every one hundred babies, die before they are a year old. What an awful waste and suffering that means! Every missionary can tell of the unnumbered sick and dying, many of them neglected, most of them merely lacking sanitary methods and simple skilled treatment to get well again. Do we ever give thought to these pitiable facts?

What conception have we of China's spiritual needs? With all due respect to the contributions to religious life and thought of Oriental religions, it remains true that they sadly lack that dynamic power of Love, that lofty purity of insight into the Father-heart of the Eternal,

which make Christianity the Way, the Truth and the Life, for all men everywhere. No one who has lived in the midst of the superstitious fear which dominates Christless people can ever forget the tragedy of life for most of them. Superficially their cheerfulness and poise is often a marvel, but as one old non-Christian Chinese lady once said to the missionary, "underneath, the heart is all tied up into hard knots." We should never lose sight of the fact that hearts everywhere were made for God and can in nowise be satisfied except as they find Him in Jesus Christ our Lord.

So we might go on to show the needs of every phase of life, social, political, economic, industrial, the alleviation of which can only be found as the enlightening power of the Gospel clears away the debris of superstition, lethargy and selfishness of the old order.

Lastly, we should set up in our minds a vivid background, relative to the progress already made in China under the banner of the Cross. How can we have an adequate interest in the outgoings of the Kingdom in the Orient if we are not conscious of the victories already won? Think of Morrison working seven years for his first convert, then thirty-five years for the first six! So difficult was the task that he predicted that 100 years of effort would see hardly a thousand converts. But we all know the story, how ninety-three years after Morrison first set foot on Chinese soil, or at the time of the dread Boxer uprising, there were 85,000 converts. And now, about a hundred years after Morrison made his prediction and twenty-three years after the Boxer movement, which was supposed to annihilate the Christian enterprise in China, we find approximately 400,000 converts in the Protestant ranks. (The Catholics claim another one and one-half million converts.) As has always been the case, instead of persecution retarding the spread of Christianity, it only made it speed up with increasing momentum. Over 35,000,000 Bibles were printed and distributed last year by the combined Bible societies of the world. And these were not enough to supply the demands! People speaking 770 different languages and dialects can now read the Bible in their own tongue. In China alone it is printed in over twenty-five dialects. Last year over one-half the number printed by the American Bible Society were sold in China alone, or over 2,362,000 copies! It is a conservative estimate that this year in China about 5,000,000 copies have been sold by all agencies and these were not enough to meet the demands!

Think of Mission schools, crowded to the doors and thousands turned away. The situation at Kaying, among the Hakkas of South China, is typical of the whole of China. For over twenty-five years the students never numbered more than fifty at any one time. Many of these paid no fees. Some even were doubtless furnished with help on their rice. A few years ago the tide turned and today we see about 650 students crowding every available space and scores turned away for lack of equipment.

One of the most striking things in China today is the awakening to self-consciousness of the Chinese Church. Just as a child one day suddenly and quite unconsciously, awakens to the fact that it is a person, a separate entity, so the Chinese Church has come to that period in its history when it is becoming more and more conscious of itself as a possible power for righteousness and salvation in the nation. This awakening really dates back to 1911

at the birth of the Republic, when the Christian forces of China demanded a hearing before Parliament in the interests of religious liberty, with what results is well-known.

Do we know the facts and see them vividly when we think of "foreign missions" so called? How well some of us remember hearing our fathers and mothers praying for "open doors" in non-Christian lands. Many of us also took up the prayer and besought God to open a way for us into the lands and hearts of the non-Christian world. Today what do we find? Not only has God opened the doors of entrance for us into Oriental lands, He has in many cases leveled the very walls before us! This is literally true, as witness the tearing down of the walls of the largest city in China, Canton, where a wide automobile boulevard now encircles the city instead of the old impregnable wall which was, for long, weary years, a barrier to all who would enter the city with the Gospel.

Has God embarrassed us by His answer to our prayers? It would seem so unless we avail ourselves of the marvelous opportunities He has given us to go in and possess the lands and cities and human hearts for Him. Let us see these non-Christian peoples in their worthwhileness as revealed in their history and accomplishments, for what they have been and are, are a promise of what they may yet become. Let us, too, visualize them in their heart-appealing, mind-convincing needs; and lastly, let us see and take courage from the fact of the truly stupendous progress that has already been made and the reasonable promise of even greater victories in the Name of Christ in the days immediately before us. Where He leads let us dare to follow, nay, we dare not hold back.



### Dr. Tsu on China's Position

Such a Christian scholar and character as Dr. Tsu, a leader in the religious life of his country, would in himself be sufficient answer to Mr. Burket's question, "Is China Worth Saving?" In one of the most thoughtful addresses made at the Foreign Missions Conference, he considered the real object of Christian missions. He impressively contrasted the beautiful Buddhist temples, perched on mountain tops, with their quiet restfulness and glorious outlook, providing an outreach toward God for the pilgrim or the recluse, with the simple white-washed chapels down in the busy, dirty cities of China, aiming to foster the preaching of the presence of God and the practice of helping one's fellow men. He declared that the central task of missions in China is to minister to the spiritual needs of the Chinese people. Christianity had done wonderful things for them, enabling them to see God as their Father, to see men as brothers, to substitute callousness of temperament by human sympathy, forgiveness and sacrificial service, and to make prayer a reality, all these contributing together to make God sovereign in human life. China, struggling against many and powerful opposing forces, is in the throes of political, social and religious reform, and now needs preeminently the dynamic that is to be found only in Christ. In the saving power of God in Christ lies China's hope. China would not forget all that the missionaries had done for her, but it is now essential that a Chinese Christian type of church and life shall be developed, free from outside control while heartily welcoming counsel and aid.

## Where the Money Goes

### A DESCRIPTIVE ANALYSIS OF THE FOREIGN MISSION BUDGET IN TERMS OF MISSIONARY WORK

BY TREASURER GEORGE B. HUNTINGTON



THE sum of \$2,104,622.99 was received and expended by the American Baptist Foreign Mission Society during the year which began May 1, 1922, and ended April 30, 1923. Where and for what purposes was this sum of money spent? How much was spent in Japan, how much in Burma, how much in Belgian Congo, how much in Europe? What amount was required for the salaries of missionaries, how much for the travel of missionaries to and from their fields? What was the total invested in permanent buildings and equipment? What was the expenditure for new missionary appointees, for retired missionaries? How much was required for interest on borrowed money, for office rent, for salaries of officers and staff at headquarters? From what sources did all of this money come? Answers to these and a multitude of similar questions will be found in the complete and detailed statement of receipts and expenditures in the Annual Report of the Society as presented at the Convention in Atlantic City. The aim of this article is to describe a little more fully some of the more important items.

Last year 587 missionaries, not including single women appointed by the Woman's Society, were engaged in work in ten different mission fields. The amount appropriated for the salaries of these missionaries was \$579,782.54, or more than one-fourth of the entire receipts for the year. Since nearly all of the missionaries are married, the number of missionary families or active working units was 313. This makes an average of \$1,852.30 for each family. A number of these missionaries are at home on furlough, seeking physical rest and spiritual refreshment before returning to their fields of labor. Furlough salaries are somewhat larger than field salaries because when the missionary is on the field he is furnished with a residence in addition to his salary. The total salary expenditure includes also the sum of \$15,870.72, required for special medical care.

Several other items of expenditure are related to the personal support of the missionary. The sum of \$88,085.14 was appropriated to meet the cost of transporting missionaries with their families to or from the distant mission fields. More than 50 children whose parents are on the mission field are being cared for in the three homes maintained by the Society in Newton Centre, Mass., Morgan Park, Ill., and Granville, Ohio. While the parents pay a reasonable sum for the board of the children in the homes, the cost of maintenance far ex-

ceeds the amount thus received. The Society also owns several cottages and apartments near Boston and in Granville which are rented to missionaries on furlough at a nominal figure. The cost of maintaining these homes for the children of missionaries and the cottages and apartments above the amounts paid by the missionaries was \$23,710.57.



GEORGE B. HUNTINGTON

Seven new missionary families and two single missionaries were sent to the field last year. These new appointees constitute a special item in the budget for the first year following their appointment; after that they are included with the missionaries in the fields to which they have gone. The cost of sending out the new missionaries last year was \$32,687.53 of which \$21,323.35 was for salaries and outfits, \$10,364.18 for ocean passages, and \$1,000 for language study. At the opposite end of the missionary career are the disabled veterans unable longer to bear the burdens of the mission field and the widows of missionaries who have fallen on the firing line. Last year 53 retired missionaries and widows were cared for by appropriations amounting to \$36,880. Toward this sum \$10,000 was contributed by the Ministers and Missionaries Benefit Board.

All expenditures thus far described have to do in one way or another with the personal support of the missionary. Another large section of the budget is made up of appropriations for missionary work in a more restricted sense. In the year 1922-1923 appropriations for the "Work of Missionaries and Native Agencies" amounted to \$307,173.10. This sum was distributed over ten mission fields in the Orient and Africa and furnished support for evangelistic, educational, medical and industrial work in 126 stations with 1,936 churches, 3,169 schools and 85 hospitals and dispensaries. Missionary evangelistic touring, salaries of evangelists, pastors and teachers, support of struggling churches, aid to students in mission schools, distribution of Bibles and other Christian literature, medical supplies, in fact the whole round of missionary activity on the part of foreign and native workers, shared in the distribution of this sadly inadequate sum. Contributions from the native churches, fees paid by pupils in the mission schools, and receipts of hospitals and missionary physicians supplement the appropriations in making possible the widely extended and successful work that is being conducted by the missionaries and their native associates.

Mission property in the form of residences, churches, schools, hospitals, etc., with their equipment, main-

tenance and repair constitutes another large item of budget expenditure. Last year the total appropriated for such objects was \$314,173.74 of which more than \$242,000 was designated by donors for particular buildings. In addition, \$53,527.61 was spent for the upkeep and minor repair of buildings and for rentals of property for mission purposes. The erection of buildings is one of the most taxing problems which the missionary confronts. Except in the great port cities like Yokohama, Tokyo, Shanghai, Rangoon and Madras, where the services of competent and reliable contractors can be secured, it is usually necessary for the missionary himself to supervise and not infrequently actively assist in the planning and building of his residence, chapel or school. The large measure of success attained under such conditions is a testimony to the skill, patience and adaptability of the missionary.

Appropriations are also made for work in several of the countries of Europe where groups of Baptist churches are carrying the torch and spreading the light of religious liberty and evangelical faith. The Society cooperates with local committees representing the churches in these countries and does not as a rule send over and support missionaries from America. A total of \$76,076 was appropriated for Europe last year distributed as follows: Denmark, \$8,400; Norway, \$7,600; Germany, \$2,075; Sweden, \$2,100; France, \$15,740; Czechoslovakia, \$10,620; Esthonia, \$2,680; Latvia, \$3,340; Poland, \$11,200. Miscellaneous items totalled \$11,416. In addition to the funds given for regular missionary work in the European countries, more than \$84,000 was specially contributed and spent by the Society for famine relief, principally in Russia.

A most significant item, and one that has appeared in the foreign mission budget only in the last four or five years, is the "Education of Oriental Students." Carefully selected students, usually graduates from our best mission schools, are sent to this country for further study in our colleges, universities and theological seminaries. When their studies are completed they return to their native lands and almost invariably enter into service as pastors of strong native Christian churches or as teachers in the mission schools. At an expenditure of \$13,750, seventeen students of this type were aided last year.

The grand total of foreign field expenditures, including specifics, was \$1,653,344.56. Burma, the oldest of our Baptist mission fields, justly received the largest share, for this field reports more missionaries, more churches and church members, more schools and pupils than any other Mission. From Judson College, the strong Christian institution at Rangoon, to the pioneer missionaries among the hill tribes in Kengtung and across the border in China, this great and fruitful Mission yields rich returns for the \$322,206.67 invested last year in its missionaries and their work. The Assam Mission, with a much smaller number of missionaries working in an extremely difficult field among many races of varied language and for the most part backward civilization, received a total of \$143,785.31. In South India, the "Lone Star" Mission, where local conditions of language and culture make possible a much more unified and homogeneous work, the sum of \$188,360.45 was expended. Significant features of the work are the Theological Seminary at Ramapatnam, the three Christian

high schools at Ongole, Nellore and Kurnool, the great Clough Memorial Hospital at Ongole and the vigorous and successful evangelistic work among the lower classes carried on over the entire field, and now making substantial progress among the Sudra or farmer caste which forms the backbone of the vast rural population of India. The fourth of our mission fields in British India is Bengal-Orissa, which came under the care of the Society in 1911 at the time of the union of Baptists and Free Baptists. Appropriations amounting to \$65,056.86 were made for the work in this field with its seven stations located mainly among the most intensely Hindu population of all India.

The work in China is carried on in three widely separated sections of that country. The South China Mission received \$114,536.90 for the work of eight stations, five of which are on or near the seacoast with Swatow as the educational and administrative center, and three are inland among the vigorous and responsive Hakka people. In none of the fields is the work more thoroughly organized than in East China with its system of primary and secondary schools in the local fields sending their best products up to the college and seminary at Shanghai, one of the best Christian colleges in all China, from which many go back as pastors, evangelists and teachers, not only well-trained but deeply consecrated to the work of extending the Kingdom of Christ in their home districts. For the work in East China, including some items that apply to all of the three Chinese missions, the sum of \$204,144.68 was appropriated last year. Perhaps the most difficult and dangerous of all our fields, especially in these days of confusion and turmoil throughout China, is that in West China far up the Yangste River. Only four stations are now occupied, and these are among the youngest of all those where our missionaries labor, but the work is developing strongly and the interest and generous gifts of one or two friends have made possible some fine additions to the material equipment of the mission. For the work in this field \$123,898.75 was appropriated.

In the Japan Mission, where the work has suffered such crushing losses through the earthquake disaster, expenditures for the support of the missionaries and their work last year were \$129,787.15. With the exception of the theological seminary and the new Mabie Memorial School for boys which was developing so auspiciously, our work in Japan is almost entirely evangelistic, reaching from the many-sided ministry of the Great Tabernacle in Tokyo, also destroyed in the earthquake, to the remote country districts and to the islands of the Inland Sea. Work among the negro peoples of Belgian Congo is of a most elementary character, necessarily, but in none of our fields do the spiritual needs of men make a stronger appeal or does patient and devoted effort promise a more satisfying reward. For evangelistic, educational and medical work and for the support of missionaries the sum of \$60,659.11 was appropriated. Last to be entered of all our fields was the Philippine Mission, where three stations are maintained. In addition to an aggressive evangelistic work, two hospitals minister to the physical and spiritual needs of the people and a fine school for boys is carried on at Jaro. Appropriations for the year amounted to \$47,231.09.

There remain to be accounted for administrative expenses, amounting to \$144,072.07, to which may be

added the sum of \$19,298.20 paid as interest on borrowed money, and \$1,800 for retired employees, making a total for Home Expenditures of \$166,000.27. The general administrative work of the Society is divided among three departments: Foreign, Home and Treasury. For the Foreign Department the sum of \$49,817 was required to meet the cost of supervising the vast and complex work described, with the extensive and taxing correspondence with hundreds of missionaries in all the fields and stations. This includes items such as salaries of secretaries and office staff, travel of missionaries and candidates to meet the Board, and of officers and others in the work of the department, medical examinations of missionaries and candidates. The Home Department, consisting of the Home Secretary, the Associate Secretary and official staff, cooperates with the General Board of Promotion in the cultivation of the home constituency and in raising the funds needed for the work of the Society. The Home Secretary also has charge of one of the mission fields and is the general medical officer of the Society, supervising the care of the health of all of the missionaries; he also has charge of the securing of new missionary workers. The total expenditure for this department was \$41,637.53. Included in this are salaries, deputation work of officers and missionaries, publication of the Annual Report and other literature, advertising and publicity and other miscellaneous items. The Treasury Department has charge of the funds and accounts of the Society, caring for the permanent and annuity funds and the investments in which these funds are kept, receiving and disbursing the money available and supervising the accounts of the missionaries on the fields. In addition the Treasurer and staff arrange passages for missionaries returning to their fields, purchase and ship goods for them, attend to their magazine subscriptions and insurance premiums and render personal service in a multitude of other ways. The expenditure for this department last year was \$53,247.54. Each department is also charged with one-third of certain items of general expense, amounting in all to \$40,622.59. The largest of these items is rent, \$19,144.81. Others are Annual Meeting expense, \$2,503.59; Board of Managers' travel, \$3,838.89; electric light and care of office, \$1,385.36; legal expense, \$1,063.16; postage, \$1,692.78.

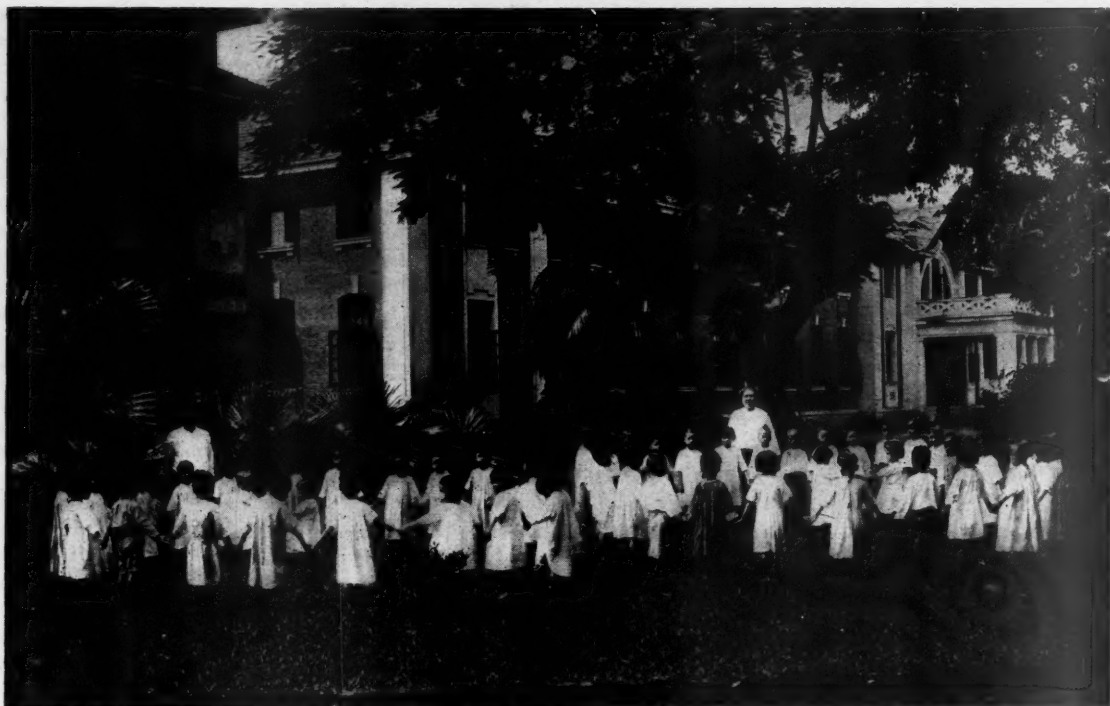
Foreign Field Appropriations amounted to \$1,653,-

344.56 and Home Expenditures to \$166,000.27, making a total of \$1,819,344.83. The difference between this amount and the total receipts of \$2,104,622.99 or \$285,278.16 was applied to the reduction of the deficit of the Society. It is also interesting to note that the total cost of administration, represented by Home Expenditures, \$166,000.27, is less than 8% of the total expenditures. This is quite contrary to a more or less prevalent notion. Receipts from which these current expenditures were met came from two general sources commonly known as "Sources Outside Donations" and "Donations." First among the sources outside donations is the income from permanent and temporary funds. The Society now holds safely invested more than \$6,500,000 of such funds and the income applicable to the current work during the year 1922-23 was \$429,424.21. A second source of income was legacies left to the Society. The amount of such legacies received and applied to the work last year was \$135,838.86. Still another source of income was the proceeds of matured annuity agreements which produced last year \$58,860.37. Miscellaneous sources yielded \$51,281.44. The total income from sources outside donations was \$675,404.88. The balance of the total receipts or \$1,429,218.11 came in the form of "Donations" or contributions from churches, Sunday schools, young people's societies and from individuals.

The wise expenditure of this money, amounting to two million dollars or more a year and coming in one way or another from the denomination, constitutes a chief responsibility of the Board of Managers of the Society. The meeting of the Board at which the budget is authorized is regarded as one of the most important of the entire year. Prolonged study and prayerful consideration both on the mission fields and in the home office precede the actual making of the appropriations. The needs of each field are carefully compared with those of the others. The number of workers, the kinds of work, the particular institutions to be supported are reviewed with sympathetic but critical thoroughness. No effort is spared to make sure that money is not wasted in unprofitable channels or upon work that does not contribute strongly and positively to the central and primary aim of all foreign mission work, the winning of men and women to personal discipleship to Jesus Christ and the extension of His Kingdom on earth.



AN AVENUE OF PAGODAS IN BURMA



THE NEW YORK JUBILEE BUILDING AT KEMENDINE, BURMA

## Two Great Days at Kemendine, Burma

BY LILLIAN EASTMAN



VERY Baptist in Burma had been looking forward to a visit from our three American ladies, and we here at Kemendine were especially anxious to show off our fine new Jubilee Building. Miss Prescott and Mrs. Strong landed on October 10th and the 12th was to be our day on their program. Mrs. Goodman was in Calcutta, and we could only hope that she would arrive in time, as she was to make our place her headquarters while at Burma.

We had two tablets to unveil, and thought this just the time to do it, and at nine o'clock that morning Miss Sutherland and I were on the platform of our new building, surrounded by all our teachers and many of the Rangoon missionaries. Our three long-looked-for American visitors were seated between us, Mrs. Goodman coming directly from the boat to the service.

Our 490 pupils could not get around the tablets, so we had most of the service in the Assembly Hall. While the school was singing the opening song, "Keep Step with the Master," I whispered to Miss Prescott that it was *great* to have her here in the new building, for she had gone over the plans and had so much to do with it all. She whispered back that she couldn't sing, that she couldn't keep the tears back, it seemed so wonderful to be really here in the new building.

Mrs. Goodman spoke for the Board and the Home Folks, Miss Prescott for the New York District. Mrs. Strong spoke of Dr. Strong giving out our High School certificates, and of herself giving out twenty-three Prize Bibles on their visit some years ago; she also told

us of Mrs. Anderson of Hamilton, N. Y., in whose memory one of the tablets was to be unveiled. Then a company of girls came to the platform and escorted the visitors and teachers to the tablets, and Mrs. Prescott unveiled the one in the name of the New York District, and Mrs. Strong the one for Mrs. Anderson.

These two bronze tablets were gifts of the New York District and Mr. Anderson. After unveiling the tablets, we came back to the platform and Mrs. Sutherland accepted these beautiful gifts in the name of the school, Miss Phinney led us in prayer, and we closed with a song by the choir.

Miss Sutherland and I remember when the women workers were very few in Rangoon, but now we are thirteen strong and we had them all stay for lunch with our American visitors. After lunch we went back to the Hall for a concert which the teachers had gotten up to make some money for Christmas treats for our six Neighborhood Sunday Schools, as well as for the Home School. Buddhists have so many feast days that we try to make much of Christmas. We have a program for the school and a gift for everyone, and the same in each of our outside Sunday schools. This year our teachers and girls made more than Rs. 400, or about \$130, and will not need it all for treats; already have given \$10 to help put a veranda on one of the houses where one of the Sunday schools is held.

October 25th was our other great day. The Woman's Committee and the American visitors met with us, and then met with "Our Old Girls' Association." Here they were able to look back into the years and see the material



AMERICAN BAPTIST MISSION GIRLS' SCHOOL AT KEMENDINE 53 YEARS AGO

that Kemendine worked with fifty years ago. Each of our American visitors spoke, and were a great inspiration to us all. They always seemed to have just the right messages.

They have left us now, but the thoughts of them and their visit will be with us long. It was especially helpful at this time when our Boards are having this hard pull, to have some one who knew the Home side so well, and could put it before us as Mrs. Goodman could. We rejoice that we can return to the Board our appropriation

for the past year, and in the future will have no American money for running expenses.

Our joy over our visitors would have been complete if Mrs. Peabody could have carried out her plans, and if we could have had *all* the New York District too.

(Miss Eastman adds in a note to the Editor: "We hated to have the visit end, and wish more of our home folks could come and see us. Wish we might welcome sometime the Editor of *MISSIONS*." A wish most heartily reciprocated.—*Ed.*)



GIRLS IN SESSION AT BENNETT HALL, KEMENDINE

## This Way to Victory

REPORT OF A SPECIAL COMMITTEE UNANIMOUSLY ADOPTED BY THE  
GENERAL BOARD OF PROMOTION AT CHICAGO, FEBRUARY 6, 1924

THE God-given task assumed by Northern Baptists is as yet unfinished. It is unbelievable that a people whom God has so generously blessed shall turn from the appeal and challenge of the Foreign and Home Mission and Educational fields. Only ten weeks remain to complete the year's task, to achieve success. It can be done. Of the \$12,000,000 needed, \$4,200,000 had been paid up to January 15. It therefore leaves \$7,800,000 additional funds to be secured. We have reached the crucial moment. Can not 1,000,000 Baptists rise to the occasion? Victory is just ahead if we lay hold of God and go forward. We dare not retreat. We therefore register it as our solemn conviction that by the help of God and a determined effort victory will be achieved.

### A CALL TO PRAYER

We rejoice to know that already the women of our churches have appointed Friday, February 15, as a day of prayer and fasting. We trust that it will be widely observed, not only by the women but by the entire membership of the churches. We believe that our prayer-answering God will hear us if in obedience and faith we come to him. We should, therefore, be more constant in prayer.

We recommend that Friday, February 29 (the extra day of this year), be made a day of prayer for our entire constituency. We urge that on this day meetings be arranged in every church in order that as many as possible may meet for worship and prayer, praying especially for the Victory of completion in this great emergency. That not only in the churches during these appointed hours shall prayer be offered, but all through the day we shall be in prayer, whether at home or at work.

### SOME PRACTICAL WAYS

In order that we may secure the entire amount needed to complete the New World Movement with all obligations met, we recommend:

a. That a heroic effort shall be made in every church to collect every pledge that was made. We cannot do less and be honest. This effort will fit in perfectly with the plans of the Stewardship Committee as presented by Dr. Agar.

b. That every church in the Northern Baptist Convention during the month of March make an every member canvass. We urge the use of the Agreement Card and the putting forth of a conscientious endeavor to collect every pledge, and where no pledge exists to secure one payable before April 30, 1924.

c. That every church, every Sunday school, every young people's organization, every women's organization, every Council of Laymen, gather and present a great *Easter Victory Offering* to our risen and victorious Saviour, this offering to be used in the completion of the New World Movement.

d. That the women shall have the direction of the Prayer Enlistment proposal of the Stewardship Committee, with special attention given to the urgency of the immediate situation.

e. That the National Council of Northern Baptist Laymen communicate with our Laymen's constituency to the end that the full cooperation of the men of our churches be secured.

f. That the denominational press employ their mighty agencies in the largest and fullest measure to the end that our entire constituency shall be advised concerning and convinced of the imperative need of the hour and inspired with the opportunity of achieving a mighty Victory for God.

All participating organizations in the cooperative movement are so vitally concerned in its success that we recommend that letters be addressed to all board members of these organizations, setting forth the necessity of informing their respective churches of the urgency of the present situation.

We register it as our conviction that we the members of the General Board of Promotion and the members of all the cooperating and affiliating organizations now present are not willing to ask others to do that which we ourselves are unwilling to do. Therefore, we now pledge ourselves to lead the way in sacrificial giving.

E. F. BRANCH, FRED W. FREEMAN, H. C. GLEISS,  
MRS. W. A. MONTGOMERY, MRS. GEORGE CALEB MOOR,  
A. E. PETERSON, AVERY A. SHAW, FREDERICK E. TAYLOR,  
J. F. WATSON, *Chairman*.



## Colonel Edward H. Haskell

BY E. T. TOMLINSON

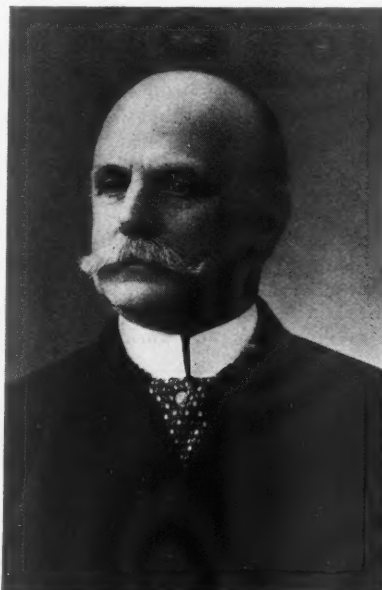
Executive Secretary of the Ministers and Missionaries Benefit Board

The last interview I had with Colonel Haskell was directly after our November Board meeting. He told me of his purpose to spend most of the winter in California, and he was as enthusiastic over the prospect as if he were a boy making his first journey across the Continent. He was eager also to make certain plans to speak for the work of the Board and was looking forward with pleasure to the opportunities presented. We all noted his freshness, vigor and enthusiasm that never seemed more marked than at this time. The notice of his death at Pasadena, California, January 8, came therefore as a great shock.

Of course I knew him best through his relation to the Ministers and Missionaries Benefit Board. And yet how little one gains the measure of a man from the cold biographical facts. How much better one knows his friend from his spirit, his interest and activities. Briefly stated the facts are as follows: Colonel Edward H. Haskell was born October 5, 1845, in Gloucester, Mass. For many years he made his home in Newton Centre, Mass., where he was an active and generous member of the First Church. As a boy of sixteen he enlisted and served in the Civil War. Later, he was Assistant-Adjutant General of Massachusetts under Governor Long, a member of the State Legislature and delegate to two Republican National Conventions, President of the United States Signal Corps Association, and the Paper Trade Association. In his commercial life he was President of the Haskell-Dawes Machinery Company, director of the Great Northern Paper Company, and vice-president of the Home Market Club. In his denominational activities he served as President of the American Baptist Home Mission Society, Chairman of the Trustees of the Boston Baptist Social Union, and for 25 years was President of the New England Baptist Hospital to which he gave unstintingly both of his time and money. The Edward H. Haskell Home for Nurses which he erected and gave at a cost of \$130,000 is one of the many enduring monuments to his generosity. After the death of Dr. Henry L. Morehouse he served as President of the Ministers and Missionaries Benefit Board of the Northern Baptist Convention up to the time of his death. His gift of \$100,000 to the Board is still fresh in the memory of the entire denomination. His sympathies were broad and his services extended far beyond the denomination which he deeply loved. Among other marked contributions was his service as Chairman of the Building Committee of the Board of Trustees of the American College for Women in Constantinople. But these gifts did not interfere with his provision for the needs of his own denomi-

nation, as the fine Haskell Gymnasium at Shanghai Baptist College in China and his generous response to the appeals of Newton Theological Institution bear ample witness.

But how little facts, however outstanding, reveal the true man compared with the revelation by the infinite things of the spirit. It is in these qualities that every man after all is measured. His enthusiasm was contagious. There seemed to be no comparative degree in the make-up of Colonel Haskell. The letter to the Laodicean Christians never was applicable to him. In his politics, in his business, and in his religion preeminently, he was positive and virile. Loyal in every fibre of his being, he was never narrow nor bigoted. Above all things he was faithful. He was a man who could be depended upon. I do not think throughout his membership of the Board he ever



COLONEL EDWARD H. HASKELL

missed more than three or four meetings. He was positive but not domineering, and in everything he did he was fervent in spirit. As the years passed we all found him a good man with whom to work. It is true he was generous to the Ministers and Missionaries Benefit Board, but his gift of money was less than his gift of himself. This Board owes much to his generosity, but it owes still more to what he was. And what a wonderful way was given him in which to lay down the work he had carried so long. I think it would have broken his heart if he had been compelled to endure a long or lingering illness. His departure was characteristic of his entire life and in that we can all rejoice.

Meanwhile there are many whom he delighted to call his friends who will miss him and whose thoughts and prayers will go out for the family he has left behind, the church which he loved and served, and the denomination to which he was so

devotedly attached. Among these the Ministers and Missionaries Benefit Board has ample grounds for a tribute of love and appreciation and can be thankful that Colonel Edward H. Haskell gave it his love and service.

JOHN MERVIN HULL

AN APPRECIATION BY CHARLES H. WATSON

The passing on of this servant of God in his 70th year, recalls to Baptists, young and old, a useful and beautiful life. He had come to be known among his many friends and readers as the "Sunshine man." Whether you casually met him, bathed in his sweet friendliness, or basked in the informing cheerfulness of his books or writings, you were sure to be enveloped in an optimism the more delightful because it was the triumph over physical limitation or suffering. The simple record in the Newton General Catalog is significant: "Born in Ludlow, Vt., Feb. 10, 1854. Graduated from Middlebury College, 1877. Newton Theological Institution, 1878-80. Ordained and Pastor at Windsor, Vt., 1880-85. Pastor at Kingston, 1886-93. Pastor at Weston, Mass., 1893-1900. Health failed." Think of that—after a shining and a singing ministry, 24 years of invalidism! All through these years this radiant Christian who cheered, charmed, kindled your minds and spirits, desperately struggled in his physical prison house and you never knew it! Read his *Judson the Pioneer* if you would taste his quality. Recall the stories and articles he has poured out for our young Baptists in our periodicals during the years of his weakness, and know that it was because he was so full of the boy spirit that he could delightfully become their teacher and inspirer. Yet he could not have shed so much light and joy upon us had he not possessed it himself. Now comes rest, and the crown! Richly has he earned both.



HOME SECRETARY P. H. J. Lerrigo, of the Foreign Mission Society, addressed the congregation of the Sandusky Street Church of Pittsburgh on Sunday, January 13. On the church calendar appeared the following prayer, written by the pastor, Dr. A. J. Bonsall, which was recited in unison by the entire congregation: "O God, Thou giver of gifts to men, bestow, we beseech Thee, upon the executives of our denominational societies, Thy wisdom to guide them, Thy strength to sustain them, the consciousness of Thy presence to fill them with holy joy. As the five year program approaches its conclusion may the members of all our churches be moved by Thy spirit to fulfill their pledges. Let the offerings of this year be as liberal as the need is great. Make our interest and prayers to be as deep and earnest as the cause is high. Thus may we all have part in the triumphs of the glorious gospel of Christ. Amen."

## Looking Backward

### ONE HUNDRED YEARS AGO

*From the Baptist Missionary Magazine,  
March, 1824*

#### THEY CROSSED THE SAME TEMPESTUOUS SEA

Soon after the missionaries entered upon the wide Atlantic, they encountered a severe storm, which, with some intervals, continued for three successive days. The ship admitted much water, which continually gained upon them, notwithstanding the labor of the pumps, and they were thought to have sprung a considerable leak. The danger became imminent, and naturally led the missionaries to their knees, pleading in humble faith the fulfilment of that great promise, "Call upon me in the day of trouble, and I will deliver thee." Nor were they concerned for themselves alone, they cried earnestly to God for their brethren in the *Duff* (another ship). The simplicity of the Doctor's prayer for them was recollected by one of the brethren: "Lord, thou hast given them a little ship and they are with us in a great storm; we pray that thou wouldst give them great faith." Remembering that Mr. Kicherer had once said to him, previously to their embarking at Portsmouth, that he was perfectly willing to sail, whatever might be the result, the Doctor asked him, how he felt himself affected; when he finally replied, "The ship may sink, but the foundation on which my soul rests is immovable—it can never fail." The danger, at length, subsided; the storm ceased; and it was discovered that by some means one of the ship's parts had been partly opened, which being closed, the water was got under, and they united in thanksgiving to God for their preservation.

#### QUALIFICATIONS FOR MISSIONARY SERVICE HAVE NOT CHANGED

We close this brief Memoir of Dr. Van Der Kemp, with the encomium, which the late Bishop Hurd passed on the character of a true Missionary: "The difficulties, the dangers, the distress of all sorts, which must be encountered by the Christian Missionary, require a more than ordinary degree of virtue; and will be only sustained by him whom a fervent love of Christ, and the quickening graces of his Spirit have anointed, as it were, and consecrated to this arduous service. Then it is that we have seen the faithful minister of the word go forth with the zeal of an Apostle, and the constancy of a martyr. We have seen him forsake ease and affluence, a competency at least, and the ordinary comforts of society; and with the Gospel in his hand, and his Saviour in his heart, make his way through burning deserts and the howling wilderness, braving the

*It is interesting to recall that, continuing as it does THE BAPTIST MISSIONARY MAGAZINE which was merged into it in 1910, MISSIONS has behind it 121 years of history. The first issue of the MAGAZINE appeared in September, 1803. MISSIONS herewith introduces a new feature, "Looking Backward." Through extracts from the corresponding monthly issues of ten, fifty and one hundred years ago, our readers may see what the Baptists of other days were thinking, planning and doing along missionary lines.*

rage of climates, and all the inconveniences of long and perilous voyages; submitting to the drudgery of learning barbarous languages, and to the disgust of complying with barbarous manners; watching the dark suspicions, and exposed to the capricious fury of savages; courting their offensive society, adopting their loathsome customs, and assimilating his very nature, almost, to theirs; in a word, enduring all things, becoming all things, in the patient hope of finding a way to their good opinion, and of succeeding finally in his unwearied endeavours to make the word of life and salvation not unacceptable to them. I confess, when I reflect on all these things, I humble myself before such heroic virtue; or rather, I adore the grace of God in Christ Jesus, which is able to produce such examples of it in our degenerate world!"

### FIFTY YEARS AGO

*From the Baptist Missionary Magazine,  
March, 1874*

#### DO THE WORK, AND MONEY WILL COME (An Editorial)

In a letter of advice to a friend, who had commenced a society for the evangelization of Ireland, Andrew Fuller resorted to his own experience in the work to propagate the gospel in India. He said, "Be more anxious to do the work than to get money. If the work be done, and modestly and faithfully reported, money will come. The first contributions at your meetings were much beyond £13.2s. 6d., with which we commenced. Money was one of the least of our concerns: we never doubted, that if, by the good hand of our God upon us, we could do the work, the friends of Christ would support us." Brethren, we do not hesitate to ask the question, Are not the missionaries you have sent into foreign fields through your Missionary Union, doing the work? Is not the seal of the divine approval clearly and signally set to their efforts to win idolaters to the service of Christ? Is not the entire history of your foreign-mission work, from the beginning to the present moment, full of marvelous successes? Can any work we have done

at home, with all the numerous and vast advantages in favor of home evangelization, show such a record of progress as that to be found in the sixty years' history of our foreign-mission enterprise? Then withhold not the aid so urgently needed to succor and extend a work on which the smiles of God so manifestly rest. We are coming very near to the close of another fiscal year of the *Missionary Union*; and very much of pecuniary assistance is needed to meet the wants of our work and the obligations of the Society.

#### THE BRITISH GOVERNMENT COMMENDS MISSIONARY ACTIVITY

The time was, when the English Government did not favor mission-work in the East. The earliest missionaries were refused a footing on the soil of British India; now four English governors pay the following tributes to the work which their predecessors opposed or ignored:

"I believe, notwithstanding all that the English people have done to benefit that country, the missionaries have done more than all agencies combined."—*Lord Lawrence*, Viceroy and Governor-General.

"In Ganjam, in Masulipatam, in North Arcot, in Travancore, in Tinnevely, in Tanjore, I have broken the missionary's bread, I have been present at his ministrations, I have witnessed his teachings, I have seen the beauty of his life."—*Lord Napier*, Lieutenant-Governor of the Punjab.

"I speak simply as to matters of experience and observation, and not of opinion—just as a Roman prefect might have reported to Trajan or the Antonines; and I assure you, that, whatever you may be told to the contrary, the teaching of Christianity among one hundred and sixty millions of civilized, industrious Hindoos and Mohammedans in India, is effecting changes, moral, social, and political, which, for extent and rapidity of effect, are far more extraordinary than anything you or your fathers have witnessed in modern Europe."—*Sir Bartle Frere*, Governor of Bombay.

"In many places an impression prevails that the missions have not produced results adequate to the efforts which have been made; but I trust enough has been said to prove that there is no real foundation for this impression, and those who hold such opinions, know but little of the reality."—*Sir Donald McLeod*, Lieutenant-Governor of Madras.

### TEN YEARS AGO

*From MISSIONS, March, 1914*

#### A REVOLUTION THEN ALSO IN MEXICO

Reports which are coming in daily, some by mail and others by individuals who are refugees fleeing from the revolutionary

conflagration, make it all too plain that our work is suffering some new hardships in the north. For six weeks we have not been able to get any word to or from our people in the following places: Cardareita, Montemorelos, Linares and Ciudad Victoria. In all of these places some terrible things have been going on. Some of our people have been forced to give up all that they possessed. Mr. Tomas Barocio, a brother to our late pastor, Teofilo Barocio, was stood up four times to be shot unless he delivered to the revolutionists a certain amount of money. His good wife, forced from her sick bed, pleaded with them until they spared his life, but he had to give them practically all he had. So far as I have been able to learn, none of our members were killed in the fighting which occurred in the above mentioned places. Our poor Indian church at Ajusco was not so fortunate. Two or more of our people have been killed. One young man, Ramon Ruiz, who was conducting some of the services of the little congregation since the assassination of the pastor over a year ago, was overtaken by the Zapatistas and shot through the head. His companion, who was walking with him at the time, was killed instantly, but Ramon lived about ten days. We did everything we could to save him. Dr. Conwell visited him, but as he was in the hands of the authorities, they would not let him treat the boy. He died on Monday night, Dec. 29, while I was away on my trip to Oaxaca.

As I write these lines, Monterey, Aguascalientes, Tampico and San Luis Potosi are surrounded by the revolutionary forces. Just what is going to happen no one knows, but in the meantime we can only go constantly forward in our work wherever it is possible to do so, and trust to God to deliver us and our workers from the constant danger which surrounds us.—*Rev. George H. Brewer.*

#### WHERE JUDSON WAS IMPRISONED

Breakfast over, we were rowed across the river, a mile or so in width, to the site of old Ava. What was once a royal city glittering with golden palaces and pagodas is now a wilderness; remains are to be seen of the old walls and of the stately old tamarind trees originally planted to adorn the city. There are scattered native bamboo houses, and of the original palace there is left only one square tower so leaning as to promise ultimate downfall. From this tower used to be struck the gong which marked the weary hours of Judson's cruel imprisonment.

A few hundred yards from the tower on a flat grassy plot is the site of the old prison into which was driven or rather dragged by the brutal officer "with a spotted face," Judson, Dr. Price and two other companions, Englishmen, to endure those horrors of a foul prison pen. The jail was perhaps sixty feet square, a rude building made of planks standing upright with but one door, no windows and with only such ventilation as the narrow open-

ings between the planks afforded. Men and women were here huddled together without beds, often loaded with fetters. For food they had nothing besides what friends brought them from outside. It was on one such occasion as this that occurred the pathetic incident when Mrs. Judson brought in a mince pie which she had managed to put together.

The government authorities have lately generously set aside an acre and a quarter embracing the site of the old prison as the spot on which they wish to see erected a monumental tablet to Judson's fortitude, together with a public well and a neat zayat, or rest place, for pilgrims as they journey past the spot. It was here that our party met beneath a temporary bamboo tabernacle that had been erected for the occasion and here we had two rare addresses, referring to Dr. Judson and to his wife Ann Hasseltine respectively.

The first address was by Dr. H. M. Sanders. He gave in a few sentences the reminiscences of Judson's sufferings, reminding us that we all had known them from children and that Judson himself never dwelt upon them. The address of Mrs. F. M. Goodchild which followed, recounting the heroic devotion of Mrs. Judson to her husband during all this period, was beautiful and touching in the extreme. In the afternoon the party in ox carts and some on foot passed for five miles to Amarapura over the road which Judson took when taken to Aungbinle.—*Henry C. Mabie.*



#### A REGRETTABLE RESIGNATION

In connection with the meeting of the Foreign Mission Board on Tuesday, January 8, held in New York, the Board arranged a special luncheon in honor of Dr. Carter Helm Jones, one of its members. On February 1 Dr. Jones left the First Baptist Church of Philadelphia and began his work as pastor of the Second Baptist Church of Atlanta, Ga. He had served for two years as President of the American Baptist Foreign Mission Society and had presided at the memorable sessions in Boston in 1914 on the occasion of the Judson Centennial. In addition to this service he had been for four and a half years a member of the Board of Managers. As he now becomes a pastor in the Southern Baptist Convention, he presented his resignation to the Board to take effect January 31. The Board passed the following action:

*Voted:* That the Board accepts with deep regret the resignation of Carter Helm Jones as a member of the Board of Managers, to take effect January 31, 1924. That the Board places on record its grateful appreciation of the valuable service which Dr. Jones has rendered during his two years of service as President of the Society and his four and a half years of service as a member of the Board of Managers.

At the luncheon brief addresses were made by Chairman Frederick L. Anderson and by Dr. W. S. Abernethy, the latter at the conclusion of his speech presenting Dr. Jones with a handsome scarf pin on behalf of the Board members and the secretaries as a token of their appreciation of his inspiring fellowship. In words of tender feeling Dr. Jones responded and called attention to the deep sorrow and genuine pain that he was experiencing at the thought of severing this official fellowship which had been so delightful.

#### The Foreign Missions Conference at Atlantic City

The 31st annual session of the Foreign Missions Conference of North America was held at Atlantic City January 8-11, 1924. Fifty-six Boards were represented by 207 regular delegates and by 147 corresponding members, among whom were many noted missionaries. The presiding officer was the Rev. Dr. Allen R. Bartholomew of the Reformed Church in the United States. The Conference brings to bear on the many and perplexing missionary problems of today the united wisdom of all of those responsible for foreign mission work. The common understanding and the genuine friendliness developed by the Conference are important assets in mission progress.

For its opening theme the Conference considered "Some of the Outstanding Problems of Foreign Missions." Dr. William I. Chamberlain of the Reformed Church in America speaking of those at home, laid especial emphasis upon the message which we transmit through our missionaries with its discovery of God, its revelation of Jesus Christ and its indestructible truth. Dr. James Endicott of the Methodist Church in Canada, speaking of those on the field, set forth four great problems, the unoccupied areas, the unevangelized groups within areas nominally occupied, the need of Christian literature and the need of a real Christian unity. The present situation in Japan was graphically presented by three missionary leaders. Rev. C. W. Iglehart of Tokyo, of the Methodist Episcopal Mission and an eye witness of the earthquake disaster, testified to the inherent virtues of loyalty and friendliness revealed by the catastrophe. The generous friendship of America had put yellow journalism out of business at present in Japan. Dr. St. George Tucker, D.D., late Episcopal bishop of Kyoto, declared that America's quick response to Japanese needs had wiped out the growing distrust which had begun to handicap our evangelistic work in that country. The chief hindrance now to the progress of Christianity is the wonder among the intelligent Japanese whether Christianity in America is not a spent force. Dr. D. B. Schneder of the Reformed Church, stationed at Sendai, emphasized Japan's normal leadership in Asia, the great importance of her rapid

Christianization, and the notable progress already made, reflected by influential personalities and in broadening social and political ideals. Another important theme was that of "Religious Education on the Mission Field," discussed by Dr. W. C. Pearce, of the World's Sunday School Committee, who urged the importance and immediacy of the task, particularly as related to the building of Sunday school curricula suited to the actual needs of each country.

The evening program considered "Jesus Christ in the Thinking of the Orient," which was discussed by three representative Oriental leaders. Dean H. Hatanaka of Kobe College, Japan, outlined the genuine progress of Christianity among his people and its significant achievement. India was represented by Professor Yohan Masih of Indore College, who set forth the rapid and substantial progress of Christianity in the India of today. He declared that the simple gospel message was adequate for India, where Christianity's rate of gain today was 20 times that of the population. Dr. Y. Y. Tsu, the Secretary of the Chinese Students' Association of North America, spoke for China, calling attention to the central task of missions to minister to the spiritual needs of the Chinese people.

Another evening was devoted to the discussion of "Christian Literature on the Mission Field." Dr. A. L. Warnshuis stressed the need of worldwide cooperation in this task, so essentially a universal problem. Dr. Eric North showed the cooperative possibilities of the task and the folly and weakness of an independent approach to it. Miss Alice M. Kyle of Boston described various cooperative enterprises for producing literature for women and children on the field which had proven to be successful.

Each Conference has up for discussion some outstanding theme which shapes more or less the thinking of the whole session. This central theme this year was the marshalling of the home forces for the sake of an imperatively needed advance in our foreign mission work. A carefully prepared syllabus organized the discussion under four general topics: the questions underlying home cultivation, the problems facing the secretaries responsible for management, the methods of stimulating liberality among the churches, and the message that will go to the hearts of the men and women of today. Various methods of arousing a fresh and generous response to the appeals of mission Boards were described. A deep impression was made by Mr. R. E. Diffendorfer, Educational Secretary of the Methodist Episcopal Church, who gave a graphic report of "The World Service Program" of that denomination with its fine slogan "To serve the present age." His campaign committee made a new and thorough study of the world task of the Methodist Church and embodied the results of the study in a carefully phrased, fully illustrated volume,

400,000 copies of which were distributed with care among the churches. The purpose was to create a new missionary consciousness throughout the Methodist Church. Dr. William P. Schell of the Presbyterian Board voiced an almost unanimous approval of the Every-Member Canvas. Mrs. Nicholson of Chicago introduced the content of the missionary message. All agreed that the message must always be sane, clear, forceful, comprehending the whole Kingdom of God and its redemption, fusing all activities by a spiritual passion for winning the world to Christ. The Conference was deeply impressed, in connection with this discussion of raising funds, by a businesslike report presented by Mr. Trevor Arnett of the General Education Board on "Budgets and Budget Making," which dealt with the principles and the philosophy underlying the making of a budget.

Dr. Robert E. Speer, as the closing speaker, discussed "Some of the Deeper Fruitages of the Missionary Movement." Accepting as the deepest fruitage as well as the primary aim of missions the conversion of individual men to an intelligent acceptance of Christian life and faith, he set forth five gains in the contribution to the world of a virile conception of God in and through Christ, the innumerable social developments growing out of a grasp of the personality and thinking of Jesus, the revolutions wrought by Christianity, the increase in human values and the reflex effects on Christianity at home. The Conference decided to hold during the next year a far more comprehensive foreign missions conference for North America. It elected as officers: Dr. Frank Mason North of New York, Chairman; Principal Sir Robert Falconer of Toronto, First Vice-Chairman; Mrs. Anna R. Atwater of St. Louis, Second Vice-Chairman; A. E. Marling of New York, Treasurer; and F. P. Turner of New York, Secretary.

#### The Home Missions Council at Atlantic City

The 16th annual meeting of the Home Missions Council and the Council of Women for Home Missions, at Atlantic City, January 14-16, was marked by many evidences that the spirit of cooperation among the national home mission boards is bearing fruit. United action by the boards has shown to no better advantage than in the work of the Joint Committee on New Americans in the new enterprise known as the Follow-up of Immigrants. The work begins at Ellis Island and does not cease until the churches in given localities to which the immigrants go are brought into contact with the newcomers. At a joint session of the Councils it was voted that this service be extended and developed in cooperation with religious agencies in behalf of Protestant immigrants for all the ports of entry to the United States, and that in view of the large immigration from Canada reciprocal relations be established with religious

agencies in Canada handling immigration. Special efforts are to be made to relate to the churches immigrants from Mexico and the West Indies.

The Joint Committee on Cooperation in States and Other Areas reported encouraging achievements resulting from the united home mission visitation in Northern California, Southern Idaho and Wyoming. Cooperation has been furthered in Eastern Washington, Western Washington and Oregon. North Dakota is ready for a visitation by the committee during the summer. It is apparent that the Montana Plan, with modifications, has triumphed repeatedly in spiritual and practical forms.

The name of Dr. Alfred Wms. Anthony will always be associated with this growing spirit of harmony among the national home mission workers of all denominations. For 20 years prior to his election as Executive Secretary of the Home Missions Council, which he resigned in 1923, he was secretary of an interdenominational commission in Maine that brought about concert of action in the missionary work in that state. There are fewer competitive churches in small communities in Maine today than in any other state. This desired condition was accomplished without compromise and in a way actually to promote denominational progress. This special service on a background of his recognized scholarship in New Testament exegesis and interpretation of the Hebrew Bible, a keenly analytical mind and unusual practical experience in the administration of large financial and denominational undertakings, fitted him to render an invaluable service as the first Executive Secretary of the Home Mission Council.

At the annual meeting another vacancy was created by the resignation of Associate Secretary Rev. Rodney W. Roundy, who has accepted a pastorate at Laconia, N. H. The Joint Administrative Committee recorded the following deserved tribute: "So ably and so splendidly have these two men carried the work, and so far have they spread the influence of the Councils that their leadership will be greatly missed. Their successors will find a large place already created and demanding active and abundant leadership. To Dr. Anthony and Mr. Roundy the Joint Committee has been much indebted and it wishes for them both abounding joy and happiness."

The far West has been called upon to furnish a man to succeed Dr. Anthony as executive secretary. Rev. Charles E. Vermilya, superintendent of the Department of Frontier Work of the Board of Home Missions of the Methodist Episcopal Church, has accepted this position. He was a member of the deputation representing the Home Missions Council that visited five western states last summer. He comes to his new duties and larger responsibilities well equipped for the office and enjoying the confidence of the boards.



### The Book That Came Out of the Fire

The earthquake in Japan has been felt in strange and far-removed places. Good Baptists from all parts of our own land have been writing in to the Department of Missionary Education and asking why they could not buy copies of *Our Baptist Neighbors in Japan*, advertised as supplementary reading for this year.

Thereon hangs a tale. *Our Baptist Neighbors in Japan* was being published in Japan, having been prepared by the Publicity Committee of our Mission in place of their usual Annual. It was a splendid publication, full of human interest and stories for young and old. The fiftieth anniversary of Baptists in Japan had stirred them to unusual effort, and the book reflected the new life that had come.

In Yokohama, in a printing plant owned by a British gentleman who was an earnest Christian and friend of the missionaries, the book was being printed when the earthquake demolished the city. The printing plant was destroyed. The British gentleman who owned it, Mr. Sherriff, rescued a number of people and they fled to the water of the harbor. Even there the heat of the burning city was so intense that they had to pour water over themselves constantly to avoid death.

Naturally nothing remained of *Our Baptist Neighbors in Japan*. But the committee did some quick work and got together all the original material. Some of it was saved by the fact that one man had taken carbon copies of parts of the MS. on his vacation; other parts were saved because proof sheets had just been mailed out of Yokohama for correction. In one way and another the entire text of the booklet was recovered. The pictures, a fine set taken especially for the purpose, were mostly lost.

The material thus saved was promptly forwarded to New York, and the Department of Missionary Education has been busy getting the booklet into print once more. Financial limitations made it necessary to shorten practically all the articles, but the material was so good that it seemed better to give the cream of each article rather than omit anything of importance. Some of the pictures were duplicated, new pictures were furnished from various sources, and by the time this issue of *MISSIONS* is in your hands it will be possible to buy *Our Baptist Neighbors in Japan*—somewhat late, but ready for you to read despite earthquake and fire. The price is a little higher than originally advertised, but in the circumstances fifty cents is a small price. And here is a

secret—the *Japan Annual* of former years was very largely financed out of the pockets of the missionaries themselves. That is why it sold for a quarter. You can now secure *Our Baptist Neighbors in Japan*, the book that came through earthquake and fire, from our Department of Missionary Education, 276 Fifth Avenue, New York City, or from our Publication Society and its branches, or from the Literature Department of the General Board of Promotion and their Bureaus. Send fifty cents for your own copy and a couple of dollars for copies for those folks in your church who need to read it; and meet *Our Baptist Neighbors in Japan*.—*D. G. Haring.*

### Book Chat

Taking up again that little book by President Horr of Newton, *The Baptist Heritage*, I am satisfied that in a former brief notice I did not half indicate its value. It is as full of fact as an egg is of meat, and the facts are put in relation so that the reader knows why the Baptists are, what they suffered and did in fearless advocacy of their cause, and how their principles of liberty have triumphed. Read it. Turn to page 59, where the story of Obadiah Holmes and his whipping begins. Here the name of William Witter of Lynn appears, and one wonders if the William Witter of missionary fame today, whom we know, is a descendant. Then note particularly on page 64 the way in which Baptist William Turner distinguished himself, won favor for the condemned Baptists, and gave his name to Turner's Falls in Massachusetts. You will go on, gathering knowledge, and coming at last to some realization of the fact that, as Dr. Horr says, the total number of Baptists of the United States (7,835,250 in the census of 1920), which "involves corresponding resources, imposes responsibilities for the Christianization of the world from which we must not shrink." The section of missions (III) in the closing chapter on "The Baptist Outlook" sets forth finely the missionary motive inherent in Christianity, and the "cleansing and enlightening power upon ourselves of propagating the Christian gospel of evangelization, which means the proclamation of the 'good news,' the missionary task at home and abroad in all the earth." "Nothing ever did more for our denomination in England than the great insight and enterprise of William Carey, and in our own country it may be said that the message of Judson and Rice to the feeble and scattered Baptist churches of the Atlantic Coast really created the

denomination. . . . And today nothing is more certain to revive the inner life of a church, to cleanse its faith and to lift it into the realm of unity and peace than zealous enlistment in the work of carrying the gospel to others." The Publication Society may count this among the most useful books it has given to the denomination. Our laymen should get hold of it.

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In close connection comes from England *A History of British Baptists*, by W. T. Whitley, LL.D. This is history written readably as well as adequately. It is the kind of history that some one should now be at work upon in the interests of the American Baptists. Dr. Whitley is a scholar and has twenty years of research behind this work which makes a handsome octavo volume of 380 pages. He has given a standard history for his generation, and the foundation for additions which time will bring. We hope that American Baptists will become familiar with the work, which is published in this country by the J. B. Lippincott Co., Philadelphia. It is quite certain that our people have but slight and imperfect knowledge of the origin and growth of the denomination in Great Britain. The story is full of incident. Persecution played its part in England as in this country and elsewhere. Strong character developed under the testing. The author gives clearly the facts concerning Bunyan and Milton, and says these two greatest men of their time, though both holding Baptist views, chose to hold aloof from all Baptist life, and did nothing to advance the Baptist cause. The idea that British Baptists were closely connected with the Continental Anabaptists is summarily disposed of. How the many kinds of Baptists developed is described with many facts not commonly known. These include the prominent part played by Baptists in Cromwell's New Model Army, the men and officers of which planted churches wherever the exigencies of the campaign took them.

Among other interesting details it is claimed that Baptists were pioneers in introducing hymn-singing into public worship, and in organizing Sunday schools. At one time they suspended those who married out of their own community, hence the Association Meetings became favorite places for match-making. Some churches practised feet-washing, others abstained from things containing blood, and some were open-communion from the earliest days. It is a notable fact that the foundation of the British Missionary Society, stimulated by Carey, sent new blood coursing through the denominational veins, as Judson's message did in our country.

The Angus Lectureship of Regent's Park College has published this admirable history, and at a price "which does not profess to be remunerative," so that it might be available to the ministry and

people generally. There is a suggestion in this for the publishers of our Baptist History, when it is written.

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Taking a group of new books as they come in, here is *Law vs. Lawlessness*, edited by Fred B. Smith, a volume containing the addresses made by sixteen eminent citizens at the Citizenship Conference at Washington, called to assert the necessity of law enforcement especially in regard to the eighteenth amendment. The reviewer was present and heard the addresses, and they should be read by all liberty and country-loving people. They go directly to the point, and thrill with passionate conviction. (Revell; \$1 net.)

*The Certainty of God*, by W. J. Moulton, D.D., issued by the Student Christian Movement, is a valuable book for young men and women at the inquiring age. It sets forth the essential Christian doctrines in a wise way. Its basis may be seen in the sentence: "Our claim is that our thought of God does not come from philosophizing or from speculation, but that it derives directly from Jesus Christ." (Doran; \$1.50 net.)

It would be difficult to find a book in which the teachings of our Lord are applied more practically and directly to the life of today, with special appeal to young people, than in *Twelve Tests of Character* by Dr. Fosdick—a reprint of his series of essays on practical religion and right living published in the *Ladies' Home Journal*. (Association Press and Doran; \$1.50 net.)

It is a sign of the times that the life of Jesus Christ is being studied from many angles and by many writers who have felt His supreme power. *Art Thou a King, Then?* by Rev. J. Parton Milum, is a sketch based on Christ's claim to Kingship, what He meant by it, and what it means for us. This English preacher and writer makes strong answer to those who have sought to rob Jesus of His Lordship and His rightful place in each heart as King. Well written. (Doran; \$1.25.)

Those who wish a thoughtful and scholarly statement concerning *Jesus and Civil Government* will find it in this volume by Dr. A. T. Cadoux, an English minister. He thoroughly examines the doctrine of non-resistance in the light of Christ's teachings, and presents a case which the extreme pacifists will do well to consider. The subject is of great interest just now when the abolition of war is under discussion. A helpful aid. (Doran; \$2 net.)

Then we pass to a new and much neglected realm in the *Beginner's Grammar of the Greek New Testament*, by Prof. William H. Davis, associated with Dr. Robertson in New Testament Interpretation. The book is needed, and will greatly aid all who are beginning study of the New Testament in the original Greek, rich and fruitful for the minister. Anything that can induce a wider study of the Greek is to be commended. The drop-

ping of this language so largely from modern curricula is one of the distressing features of modern education. (Doran; \$2 net.)

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Now we come to a sermon group, and far more sermons are being published now than for many years past, another symptom of the public interest in things of religion. How long is it since we have been told that the pulpit was losing, or had lost, its power? And isn't it singular how the radio has taken to the broadcasting of pulpit utterances? Lovers of variety will find them in these volumes. To begin with we have Dr. Clarence E. Macartney's *Twelve Great Questions about Christ*, which strongly presents the essential questions now raised concerning Christianity and Christ from the orthodox point of view. The sermons disclose the preacher's power and are clear in exposition and statement, reassuring as to the saving power in Christ. (Revell; \$1.50 net.)

Quite different in style and treatment but not less evangelical are the sermons in Dr. R. J. MacAlpine's volume, *What is True Religion?* (also by Revell; \$1.50). These are doctrinal sermons also, but the doctrine is clothed in the forms of everyday living. These are appeals to the heart as well as the head, and touch the human springs to action. It is said that Dr. MacAlpine is minister of Buffalo's largest church. He is evidently a preacher with a persuasive personality.

Of another class are these *Sermons for Juniors*, by Rev. Thomas Wilson Dickert, of the Reformed Church, but good of their kind and full of practical helpfulness. The children's sermon is growing in favor, where the pastor knows how to do it. (Revell; \$1.50.)

*Famous Figures of the Old Testament* form a volume of Mr. Bryan's Bible talks to his Sunday class at Miami, Florida. Twenty-four characters are covered, from Abraham to Malachi. (Revell; \$1.50 net.)

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I have been reading a number of translations of the New Testament recently, having been fond of the many translations from the Greek since student days. Moffatt's, it seems to me, is destined to hold first place next to the American Revised Version, for many reasons; though this is not saying that others are not interesting and often suggestive. But the effect of them all is to drive me back with great delight to the King James, the Authorized Version. Let those talk who will about obsolete words and archaic and unintelligible phrases and so on, but in comparison with that "well of English undefiled" all other language seems tawdry and cheap. Unhappy will be the day when parents fail to impregnate the minds and store the memories of their children with the Bible's priceless truths in finest form of English expression.

### After Fifty Years of Service

With the death of Rev. B. P. Cross on January 20, the American Baptist Foreign Mission Society has lost a veteran missionary who had served more than 50 years in Burma. Mr. and Mrs. Cross, on their way home for furlough, had stopped to visit with their son, Cecil, United States Consul in Lourenco Marquez, Southeast Africa, and had planned to arrive in America during the late spring, thus avoiding the severe winter weather. The end came unexpectedly. As he was preaching, Mr. Cross fainted and soon passed away. The Cross name has been linked with missionary service for two generations. Rev. B. P. Cross was the son of Dr. E. B. Cross, one of Burma's pioneer missionaries and an associate of Adoniram Judson. He was born in Tavoy, Burma, in 1845, so that at the time of his death he had almost rounded out his 80th year. A review of his career was published in April issue, 1923. At different times he served in Bassein, Henzada, Prome, Maubin, Toun-goo and Tavoy, besides giving educational aid in Judson College and for several years in the Karen Theological Seminary. Persistent and faithful, he traveled among the people constantly, leading them to Jesus Christ by the force of his life and the message he preached. He loved the Karens and was greatly beloved by them. Mr. Cross is survived by his wife, by a sister, Mrs. A. V. B. Crumb, a Baptist missionary in Burma since 1877, and by three children—a daughter in Brooklyn, one son in Southeast Africa, and another son, Dr. Earle B. Cross, professor at Rochester Theological Seminary, formerly assistant secretary of the Foreign Mission Society.

### THE EYES OF THE GODS

Just before the Mid-Autumn festival a number of serious fires occurred in Shaoh-sing. Through an interesting coincidence it happened that these fires came at a time when an effort was being made to collect money to repair K'ae Nyon Z, one of the ancient Buddhist temples of the city. When it became evident to the priests that some repairs must be made they proceeded to strip the temple of tile and brick, leaving nothing but the framework standing. This left three large idols exposed to sun and storm. In order to save the gods the disgrace of being thus exposed, pieces of red paper were pasted over their eyes. By this simple device the priests announced to the people that the gods had ceased to function for the time. Notwithstanding the fact that the temple had been torn down and the gods left in this sorry plight, subscriptions came in very slowly. In the hope of increasing giving, the priests offered as an explanation of the fires the fact that the eyes of the gods were covered with red paper thereby preventing them from exercising their usual guardian care over the city. Despite this ingenious explanation the fund halts and the temple remains unrepaired.—A. F. Ufford, South China.

## Missionary Progress Among Other Denominations

THE GENERAL COUNCIL of the Presbyterian Church, at its annual meeting at Atlantic City, approved a budget of \$15,000,000 for the fiscal year beginning April 1, 1924. All the missionary boards had presented detailed estimates amounting to \$16,925,966. It was felt that the total ought not to exceed that of the preceding year, and reductions were made until the limit of \$15,000,000 was reached. Of this total the Foreign Mission Board was allotted \$5,273,840, the remainder being distributed among the other boards of the Church.

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THE FOREIGN MISSION BOARD of the National Baptist Convention (Negro), with headquarters at Philadelphia, sent to Liberia a party of missionaries who sailed from New York January 5. Among them was Secretary J. E. East, D.D., who is making a visit to the Board's mission fields. Liberia, by the way, is the only country in Africa using United States currency. No person is permitted to land who has less than \$100 in his possession.

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THE BELGIAN GOSPEL MISSION (undenominational) has as its purpose the placing of a Scripture Portion in every house in Belgium. Last year 90,000 Gospels, Testaments and Bibles were distributed. One colporter during four months covered in his itinerary 131 towns, cities and villages with a population of 392,000 people, among whom he sold 12,000 copies of the New Testament.

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THE LONDON MISSIONARY SOCIETY has in its service the physician who accompanied the British expedition that attempted to scale Mount Everest last year. When this doctor went to India, he had doubts as to the value of missions, but after visiting a district where a population of a million had only a single doctor, and observing the work which this one missionary was accomplishing, he completely changed his views and is now at work as a medical missionary in India.

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THE FOREIGN MISSION BOARD of the Southern Baptist Convention now has about 450 missionaries in service. The work is extended into more than a dozen fields while the annual expenditures approach \$2,000,000.

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THE FOREIGN MISSION BOARD of the United Free Church of Scotland early this year will join in the centennial celebration of its Jamaica Mission. One hundred years ago Rev. George Blyth, who had been a missionary in Tartary, was sent out by the Scottish Missionary Society at the request of the planters on the island for a missionary to work among the slaves.

THE MISSIONARY Education Movement is doing a big publishing business. At the annual meeting of its Board of Managers the business manager reported that for publishing all the mission study textbooks, pamphlets and other literature issued by the Movement last year, a total of 207,000 pounds or 103½ tons of paper was required. This quantity represents six freight-car loads of paper. He also reported that an edition of 35,000 copies of Dr. William Axling's book, *Japan on the Upward Trail*, had been printed, of which 28,000 copies had already been sold.

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THE NATIONAL COUNCIL of the Congregational Church met in Springfield, Mass., last fall. The annual meeting of the Council had also been held in this city in 1887. In commenting on the growth of the Congregational foreign mission work during this period of 36 years, the *Missionary Herald* shows how mission stations have increased from 89 to 106; missionaries from 461 to 702; native workers from 2,498 to 5,710; and organized churches from 325, with 28,042 members, to 586 churches with 84,817 members. The financial history has likewise been gratifying. At Springfield, in 1887, the Treasurer reported receipts of \$679,573.79 for foreign missions, while in 1923 the total receipts were \$1,910,073.60.

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THE CONGREGATIONALISTS are going through a process of coordinating their promotional activities into a cooperative scheme, somewhat similar to that conducted by the Board of Promotion of our own Convention. A Commission on Missions has been created for "the initiation and direction of the common appeal of the Congregational Missionary Societies to the Congregational Churches and their members for the support of the missionary work of the Societies. The Commission also is to have the duty of correlating and coordinating the individual promotional work of the Board with similar promotional work on the part of the other Societies, and with the common promotional work of all the Societies, and with the Congregational organizations of the several states. The budget of the Commission on Missions for common promotion was approved for an amount not to exceed \$141,000 for 1924, and not to exceed \$150,000 in 1925, exclusive of any amounts which might be expended by state and local organizations out of their own funds—the same to be assessed upon the several national causes in proportions to be determined by the Commission on Missions."

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THE UNITED CHRISTIAN MISSIONARY SOCIETY of the Disciples of Christ reports

receipts of \$20,000 for Japan emergency and reconstruction toward the full amount of \$35,000 needed to cover losses incurred by the Society in the Japan earthquake.

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DURING THE YEAR 1923 missionaries of the Disciples of Christ baptized 3,331 converts on the mission fields of India, China, Japan and the Philippine Islands. This is 200 more than was reported during the preceding year.

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THE AMERICAN BOARD (Congregational) sent to the fields last year a total of 48 new missionaries of whom 35 were appointed for life service and 13 for short terms. Six had already seen foreign service and five were the children of missionaries, while 13 of the new appointees were men and 35 were women.

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THE CONGREGATIONAL HOME MISSIONARY SOCIETY has reopened work in Nome, Alaska. This is one of the most isolated fields in the world, for Missionary H. M. Mobbs reports that after the last of October no boat can reach the field for eight months. Mail is transported from Seattle through Canada, then down the Yukon River on the ice and by dog team to Nome. With favorable weather conditions, 45 days are required for the transportation of mail. Nome has the most northerly white man's church on the American continent.

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IN MAKING A SPECIAL APPEAL for Japanese relief, *Home and Foreign Fields*, issued by the Sunday School Board of the Southern Baptist Convention, publishes a photograph showing a heap of bones of 40,000 people who lost their lives in the Japanese earthquake.

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NEGRO BAPTISTS IN AMERICA are planning extensive missionary industrial work on their Liberia field. Rev. W. F. Graham writes: "We are going to take 2,000 acres of land and build on it a real Baptist Tuskegee. We are going to have blacksmith's shops, carpenter shops, missionary plow hands, missionary corn growers, missionary coffee growers and missionary road builders and bridge makers. This is the sort of industrial work that must be done in Liberia."

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THE CONGREGATIONALISTS, during the closing months of their fiscal year, made heroic efforts to liquidate their foreign mission indebtedness. On September 6 the deficit stood at \$50,000, which, in one week, was reduced to \$15,000. When the books were closed and the Treasurer made out his report for presentation to the annual meeting, the final deficit was only \$63.47.



## FROM THE WORLD FIELDS



SHORTLY BEFORE Christmas the two Foreign Mission Societies forwarded to Hamburg, Germany, 40 bales of clothing and linen supplies for distribution among Baptist preachers and their families and church institutions, such as deaconess' homes, orphan asylums, etc., in Germany. These supplies had been sent to New York in response to suggestions issued by the Woman's Society to a number of White Cross Circles throughout the territory of the Northern Baptist Convention. In response to an appeal issued by their Foreign Mission Board, Southern Baptist Women's Societies also cooperated in this relief effort.

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MISSIONS joins with the host of friends in expressing sympathy to Secretary Harry S. Myers, in charge of the Stereopticon Department of the Board of Promotion, whose father died January 7.

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DR. C. E. TOMPKINS of the Suifu Hospital in West China, reports: "During the year we treated 583 patients in the wards—quite a family! Each one heard of the God of Love and of Jesus the Saviour, and all had a demonstration of Christ's love in action. The patients came from all walks of life, from the city and from mountain hamlets one to three days' distant."

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AT THE SECOND AVENUE Baptist church, New York City, the Chinese Sunday school recently celebrated its 40th anniversary with a fine supper which 100 Chinese attended. The Estonian congregation, meeting in the same building, has been crowded out of a smaller room, and is now using the main chapel. The Lettish congregation continues to grow and is becoming a fine, strong body. The feature of the Russian work is a large Bible class which meets every Sunday morning at the regular Bible school hour. Rev. A. A. Forshee, pastor, reports that the Polish and the Italian work also is developing steadily.

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WORK ON INDIAN fields in Oklahoma has been made difficult recently by reason of floods and mud, yet successful evangelistic meetings have been held at Saddle Mountain, Rainy Mountain, Elk Creek and Red Stone. There have been in all seven floods; many bridges have been washed away and numerous lakes formed on cultivated land. Rev. F. L. King, of the Home Mission Society, reports that among the Kiowas a spiritual movement

has developed that is resulting in new converts won to Christ and many pledges for Christian service.

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FORTY-THREE young men, Chinese, Japanese, Burmese and Filipinos, all of them graduates of Baptist mission schools in their respective countries, are in America this year pursuing graduate studies at our various Baptist colleges, theological seminaries, and the larger universities. Practically all of them plan to return to their respective countries after completing their courses of study. Some of these promising young men are earning their education, others are being aided by scholarships, while a substantial number are being supported by individual Baptists who thereby are making investments in the Christian manhood of the Orient. Upon their return, whether engaged in specific Christian service or business, all of them will have large Christian influence in their communities.

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MISSIONARIES of the Woman's Home Society in Mexico have been passing through perilous days. The revolution has been centering in real earnest about Puebla, where our fine Colegio Bautista is located. The city was under rebel forces until December 22 when it was taken over by the Federal soldiers. A sharp battle occurred and the missionaries locked themselves behind heavy wooden doors as shots fell all about. The Hospital Latino-Americano is in Puebla, too, and here an even more tragic history was in progress. Dr. C. E. Conwell, who had been very low for many days, died during the night of the most violent fighting. Downstairs patients were being encouraged to sing hymns so that the terrifying noise of the shots could not be heard. Heroism is still a necessary missionary qualification.

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STUDENTS at Mather School in Beaufort, S. C., although too poor to go home for Thanksgiving holidays, gave \$16 at their Thanksgiving Day celebration when the little exercise, "Talents and Tithes," was presented. The money will go for work among the unfortunates in our homeland.

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DURING OCTOBER the attendance at Brooks House, Hammond, Ind., was 9,000, or 1,700 more than during the same month of the preceding year. A school lunch room is an innovation which promises to be a great success. So many

mothers work that the children would otherwise have to go home at noon to a cold house and a luncheon of cold coffee and bread. From 30 to 40 a day are availing themselves of the hot ten cent meal where the workers have also a chance to teach good table manners, cleanliness, thoughtfulness, and reverence through Christian contacts.

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A GIRLS' CLASS sent in a gift of \$25.00, designated for the Peabody-Montgomery Home in Czechoslovakia, with the following letter:

"This money was earned by making candy and selling it. Orders for the candy were taken, and on Saturday we made it and packed it ready for distribution. When we finished the packing we found to our dismay that we lacked several pounds; but by careful management and by making more we came through with flying colors. Part of the money came from a church supper, given by our faithful teacher, at which we all helped to serve. Our teacher has also added to our fund in other ways which we greatly appreciate. We trust our White Gift reaches its destination safely and we are sending our blessings with it."

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FROM TOUNGOO, Burma, comes a letter that typifies the spirit of the missionary on the field. Mrs. E. N. Harris had dreamed of a Rest Home in Kalaw for weary workers. Two good lots were available for a building. At a conference she heard Mrs. H. E. Goodman, and Miss N. G. Prescott, tell of the burden of debt of the Woman's Society. Mrs. Harris writes: "The more I listened the more I was convinced that the time for our appeal was not yet ripe. With our own appropriations from home cut, we hardly know which way to turn, but we believe that God's people in the home land have not given up the task of being His stewards. So we take courage. What, after all, are our worries in comparison with what our brethren and sisters are facing in Japan?"

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DR. ALONZO M. PETTY left New York in January on an important mission to Central America. He will visit Haiti, Jamaica, Panama, Nicaragua, and Salvador, and will address Latin American pastors in conference and make an inspection of the schools and missions of the Home Mission Societies. On his way he spent a short time among the mission schools for Negroes in Virginia, North and

South Carolina and Georgia. A Virginian by birth, for 21 years he has wrought with conspicuous success as a denominational leader on the Pacific Coast and in the western states. He has served as superintendent of the Southern California Convention, as Home Mission Society district secretary, as financial secretary of Redlands University, as joint district secretary for the Pacific Northwest District, and since the beginning of the New World Movement he has been a representative of the General Board of Promotion.

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GOOD NEWS continues to come from the colporter missionaries in the West. P. E. Nystrom writes of a spiritual awakening at Guthrie, N. D., and A. L. Wilson reports the Bible school at Tremonton, Utah, reorganized. L. R. Williams, although suffering with a broken arm, organized a Sunday school in Oregon and brought together a church that was dispersed. In Southern California, G. R. Carter helped to revive the work at Jumil and organize a Sunday school at Delesa. E. F. McNeill reports a growing interest in the great unchurched territory in the Colorado Rockies.

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REV. W. E. BOGGS, President of the Union Baptist Theological Seminary in South India, reports that this year the total enrolment of students is 105 as compared with 93 last year. The advanced course is growing in favor and every year is attracting more students.

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REV. O. L. SWANSON of Assam writes: "This term on the field has been one of the most strenuous experiences during my missionary career. In addition to my own field, I had to take over the work of Nowgong and Mongoldai and also Gauhati for a short time. Then when Mr. Paul because of ill health had to leave, all the work of Sibsagor and Dibrugarh with North Lakhimpur, had to be cared for by me. Now we have our district with the 40 churches or more and also the village schools."

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THE FIRST CLASS in the agricultural department of the Coles-Ackerman Memorial Boys' High School completed its course a few months ago. The deputy director of agriculture visited the school and was delighted with what he saw. He gave the boys an oral examination and praised their work highly. Three members of the class are settling on land assigned to them by the government.

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DR. OLA HANSON is revising the New Testament and the Psalms before a second edition is printed in Kachin. He says: "I have given every part the most thorough revision that I could and as this is the third time I have been over parts of it, I feel fairly certain that this portion of the Word can be understood by the people."

AMONG THE STAFF at Suifu Station, West China, are Rev. and Mrs. L. H. Randle, who were appointed as missionaries in 1919. They are happy in the fact that the very much needed hospital at Suifu for men and women is in course of construction.

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SHORTLY AFTER the Japanese earthquake, the Red Cross Society of Chengtu, West China, proposed a chrysanthemum show for securing contributions for Japan's relief, and suggested that the theaters donate four days' income to the contribution. Miss Beulah Bassett, who noticed this in a newspaper, writes: "Two weeks before the Chinese in Chengtu were boycotting Japanese goods! Such is the levelling power of a great disaster."

### The Dragon's Field

Rev. F. M. Derwacter, who was transferred to Himeji, Japan, where the late Rev. F. C. Briggs was stationed for so many years, writes concerning his entrance upon the field:

"Recently I have attempted to get acquainted with the field outside Himeji and have made several trips to the outlying districts. This great territory, stretching across the island here from sea to sea, stirs our hearts, for we are practically alone responsible for it. Standing not long ago with Maeda San, our evangelist at Tatsuno, on a hilltop overlooking the town and the whole valley, I asked him, 'Maeda San, what is the meaning of the word Tatsuno?' All Japanese names have meanings and a missionary new to the language is always looking for new associational pegs on which to hang his vocabulary. He replied, 'The Dragon's field.' And then he added quickly, 'But we must make it the Lord's field.' And so we must. Not only that locality, but all of Japan must be made the field of the Lord."

"ONE OF THE most touching gifts received this year by Shaw University, Raleigh, N. C.," writes Mrs. Edna B. Peacock, "is a beautiful picture of 'The Good Shepherd' from the Undivided Circle of the W. W. G. of Springfield, Mass. This picture was won by the girls in the Missionary Reading Contest. Instead of keeping the reward themselves, they paid for the framing of the picture."

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OUR MOST western station in South India is at Gadval and is in charge of Rev. W. C. Owen. As there are very few schools in this district, because the Raja of Gadval has made no appropriation for this purpose, the little school at the Mission is unusually appreciated.

IN BASSEIN, BURMA, Mrs. H. E. Goodman, Mrs. Augustus H. Strong, and Miss Nellie G. Prescott visited our three compounds, spoke at the chapel exercises and attended a concert given by the three schools in their honor. It was an inspiring sight for them to see 1,000 students in the new building of the Sgaw Karens and a satisfaction to realize that all came from Christian homes.

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"I CAN'T EVER get to be a healthy man if you don't let me stay home at night and sleep," said a little colored boy when his father wanted to take him out to a late moving picture show one evening. "Miss Fornof said so." The child had attended the Baptist kindergarten at Olivet, where the daily health talks had made a deep and lasting impression on him. He was allowed to stay at home. Miss Fornof, for many years the successful teacher of this kindergarten for Chicago's Negro population, has been under treatment in the Wesley Memorial Hospital for some months.

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THE BOYS' SCHOOL building at Pegu, Burma, is making progress, and although things are not exactly ideal yet, Miss Mary L. Parish, who supervises the educational work at the station, finds the results encouraging.

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STUDENT ENROLMENT at Judson College shows that approximately 60 per cent are Christians. The Christian group includes 141 Baptists and 12 of other denominations; 73 of these are Karen, 42 Burman, 12 Indian, and 7 Chinese. This gratifying proportion is of immense value in maintaining the high spiritual atmosphere at this Christian institution.

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THE MISSIONARIES at the Indian station at Fallon, Nev., Misses Eva Fewel and Grace Hyatt, are ably assisted in their work by the Government agent, Dr. Taylor and his wife. The agent's first move toward improving conditions on the reservation was to stop gambling.

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IN BENGAL, according to Rev. John A. Howard, an interesting custom may be observed at Christian funerals. After a body is lowered in the grave earth is piled on to a thickness of about a foot and upon this a two-foot thick layer of thorn bushes is placed and the grave is then filled and rounded over. The thorns prevent the body from being pulled out of the grave by prowling jackals.

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PODILI, South India, with 4,000 inhabitants, is the largest village in the field of Rev. T. V. Witter. The great majority of the people in this district are illiterate and Mr. Witter feels strongly the need of universal elementary education.

## News and Notes from the Missionary Societies

### THE HELPING HAND

Edited by Helen Barrett Montgomery

#### AT THE BURMA CONVENTION

Mrs. H. E. Goodman, Mrs. A. H. Strong and Miss Nellie G. Prescott, who are visiting our mission stations in the Orient, attended the Burma Convention and the Missionary Conference at Rangoon. The sessions were held in the new Pwo Karen Chapel, which was made possible because the Woman's Foreign Society advanced the money which the Pwo Karens are now paying back. It is a very good looking building and is proving a great addition to the Pwo Karen work. The sessions began on the minute of seven-thirty every morning and continued until half past ten. They met again from two until half past four and in the evening from seven until nine. At one of the evening sessions Mrs. Goodman gave an address which was most cordially received.

Miss Prescott sends a few impressions of the Conference: "First, no one can sit through such meetings without realizing that the men and women who are our missionaries believe in prayer and in Jesus Christ as the Saviour of the world. Their prayers were a witness of this fact and the songs which were sung. The music was admirable—and in almost every special number, 'Jesus and Jesus only' was the theme. Sitting as a listener, in the heat, with the mosquitoes buzzing about, wearing dark glasses to avoid the glare from even a streak of bright sunlight, one is impressed anew with the devotion of these missionaries. Nothing but a love for a living Christ would make them willing to carry on. In the second place, there are big problems to be solved out here. New government rulings, lack of funds from America, questions of comity and the relation of the Mission to the indigenous Christian peoples, all called for serious consideration. Lastly, there was a strong desire to be of real assistance to the Boards in this distressing period in their work. Frequent mention was made of Japan and of the debt. It is surely a loyal group of representatives and co-laborers that we have in Burma and the Boards can be justly proud of them."

#### KEMENDINE AND ITS OUTREACH

The two tablets sent by New York District for Bennett Hall, Kemendine, were unveiled in October at the close of one of the regular chapel exercises of the school. The members of the Commission of the Woman's American Baptist Foreign Mission Society were present on that occasion,

and Mrs. Strong spoke a few words of loving tribute for Mrs. Anderson, Miss Prescott responded for the New York District and Mrs. Goodman for the Woman's Society. The influence of Kemendine is far-reaching, and the young women are taking places of responsibility. When the Commission visited the school at Maung Mya, they found that nearly all of the ten teachers there had been trained at Kemendine. Miss Prescott writes: "We can well be proud of the work that has been done there by a teacher who is now studying at Judson College, a fine young woman, and her successor who has whole charge of the school which is only occasionally visited by the missionary." At this school at Maung Mya "there are over 200 pupils and many more could be admitted if the building were not already outgrown. In the fall, a letter came to the headquarters of the W. A. B. F. M. S., enclosing a gift from the students and teachers of Kemendine to help pay the debt.

#### BAPTIST MISSIONARY TRAINING SCHOOL

With the opening of the present school year the Training School at La Paz, Iloilo, P. I., has started its new policy of teaching only special subjects. Students who have completed the grades are eligible for the two courses offered, the three-year normal Bible course or the two-year kindergarten teacher training course. Special arrangements have been made for an intermediate Bible course to be given for girls who have not completed the grades.

Our enrolment is 23 students and with five Filipino teachers. That makes our family 28, which is quite a sufficient number to accommodate in our bungalows. Three of last year's graduates, who are on

the faculty, give promise of developing into such leaders as we have been praying for. They teach in the kindergartens in the morning and normal subjects in the afternoon, besides visiting the homes and holding mothers' meetings. At the Thursday evening worship hour one of these teachers gives an inspirational talk to the group.

We are experimenting with a daily Bible school at the little La Paz chapel. Two undergraduates go there for one hour during the morning and gather the children for stories, songs and games. The mothers are delighted and often stay throughout the session. This may grow into a full-fledged kindergarten next year if our funds can be stretched to buy the necessary equipment. A much needed coat of paint was given to the training school bungalows during the vacation. The white buildings, surrounded by the luxuriant hedges and lawns, make an attractive campus. Before classes start in the morning, the students and the little kindergarten children assemble on the cement tennis courts and go through the popular "Daily Dozen" exercises. I wish you could see tiny Fedencio trying to achieve the correct motions as he imitates the others.

Miss May Coggins of Arizona has become a member of our staff. She had no time to become adjusted, but had to plunge into teaching Bible and music at once. The students are giving a dinner in her honor tomorrow evening. It will be her introduction to a Filipino meal, cooked native style, and an entertainment planned entirely by the students.—Hazel R. Malliet.

(Nothing could illustrate better than this picture the fine and attractive quality of the young women who are in training for Christian work.—Ed.)



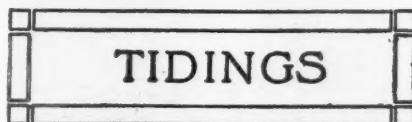
BAPTIST MISSIONARY TRAINING SCHOOL AT LA PAZ, ILOILO, P. I.

### The Houses of Fellowship

Surely that was an idea from above that came to Mrs. George W. Doane of South Orange, resulting in the establishment at Ventnor of the five dwellings known as Houses of Fellowship. Ventnor is on the shore, adjoining Atlantic City on the south, and is the location of a large number of attractive cottages. Before its modern development there was an old farmhouse which was rented as a rest house for missionaries on furlough. It wasn't much of a place to offer for a home, but it was something, and one day about five years ago, Dr. Rowland went down from Philadelphia to stress the need of purchasing the old place, since it was to be sold. Mrs. Doane providentially was present, and there grew in her mind a far better thing. All the steps cannot be followed here, but she planned four buildings, with complete and completely furnished apartments in each, nine of them to be open to foreign missionaries in active service, and to special Christian workers engaged in furthering the foreign mission cause. No denominational limitations were fixed. The first building was ready in June, 1922, the others at later dates; but by January of this year 48 different families or groups had been received as house guests, remaining from a few days to nine months, averaging a month's stay. At least 200 persons have been entertained. The transient guest book records 300 names. The Mission Boards represented are Northern Presbyterian, Northern and Southern Baptists, Reformed, United Presbyterian and Foreign Department Y. M. C. A. The missionaries were from China, Korea, Japan, Arabia, Philippines, India, Burma and Africa. Six mothers visited their missionary children, 27 children have been in the houses, and two honeymoon couples. The youngest guest on arrival was six weeks old, the oldest passed her ninetieth birthday happily in the home. The missionaries have free use of these apartments, which are modern to the last degree of convenience and compactness, but provide personal service, food, heat, and light. Reservations may be made for one day, also for the entire school year, where parents on furlough desire to have the fine school advantages for their children. There is a pleasant social life, with opportunity for fellowship and enjoyment. Tennis and sea bathing are at hand, informal teas and gatherings are frequent. A library has been started; a play room for the children has been furnished as a memorial to little Marguerite Thomas, daughter of Dr. Raphael Thomas and his wife, who was Miss Peabody; and the Society for Foreign Mission Welfare, which was formed to hold this property, is in close cooperation with the Interdenominational Foreign Missionary Society which has four houses devoted to similar purposes, making a fine missionary colony.

These facts and others were given by

Mrs. Henry W. Peabody, who represented Mrs. Doane and Mrs. C. H. Harrison, at a reception given to the delegates attending the Foreign Missions Conference. The Houses were crowded with guests, and the expressions of delight at the perfection of the arrangements were accompanied with words appreciative of the sympathy and thoughtfulness which inspired the founding of these Houses of Fellowship, which are a memorial to W. H. Doane, one of whose familiar hymns was sung at the reception. Two Baptist families were in residence at the time, Rev. L. C. Hylbert's of East China, and Rev. L. B. Rogers' of Burma. Only the missionaries can fully understand what a blessing this hospitality is and how greatly needed. Visitors to Atlantic City should go out to Ventnor and inspect these model Houses of Fellowship. Thursday afternoons are set apart for reception, and visitors are heartily welcomed.—H. B. G.



EDITED BY CONSTANCE JACKSON WARDELL

### "GOOD WILL TO MEN"

"Peace on earth, good will to men." How is it to come, this benediction which the angels sang on Bethlehem's frosty hills long years ago? Altruism, brotherly love, cooperation—all these are rather over-used words. Yet it is something of the sort which solves the problem when born in the hearts of people through love of Christ. Here is what happened in one Kansas town at Christmas time as a result of Christian Americanization work, the foundations of which were laid some three or four years ago, and the fruits of which are just beginning to ripen.

McPherson, where there is a strong Mexican population, held a municipal Christmas entertainment at the Baptist church. Pink-tinted invitations, gay enough to win the attention of any warm-hearted, enthusiast of beauty, were written in Spanish by McPherson College students, and the Mexicans responded almost to a man, expressing their delight in American hospitality in voluble chatter. The entertainment was especially keyed to Mexican tastes for music and gayety. Members of the Baptist orchestra played several fine selections while the company were gathering. An interpreter had been secured in advance to make comprehension assured. The girls and boys presented a strikingly beautiful Christmas pageant, which took the breath of all the guests away. There was the manger scene unfolded before their very eyes—the dim lights above, glittering on the tinsled boughs of the Christmas tree, and the carols of the white robed figures lent a reverence and impressiveness to the scene which was not lost on the audience.

Then came a series of wide-awake, get-acquainted games, each person wearing a tag with his or her name in plain view. A dainty, appetizing lunch was served at which the guests surprised their hosts by providing a delicious supply of hot tamales! During the meal the high school seniors sang Christmas carols until finally the climax of the evening appeared in the person of Santa Claus—none less than the section boss himself, who distributed gifts and assured the guests that they would hear from him again before Christmas Day, a basket of Christmas cheer having been provided for each family. At the end of the evening Professor Ebel, in a winning speech, told the Mexicans of the good will felt for them by the Americans of the community, and the beaming faces turned up to him from the audience showed just how much his words meant to his listeners.

And this is what grew directly out of the Christian Americanization contacts established in Mexican homes by Baptist women just a few years ago. A little church, mission and Sunday school has sprung up and conversions are already showing that the seed falls on good ground. Are you interested to know what *your* church could do in the community? If there aren't Mexicans around you there are doubtless other races for you to help—Italians, or Poles, or Jews, or Hungarians. Put on the new Christian Americanization lecture, "Helping Esteranza Candela to become an American" in your church some night. It is free except for express and breakage charges. Order from Board of Promotion at New York, Boston, Philadelphia, Chicago or San Francisco addresses.

### MINUS TWENTY CENTS!

Some of our very best church members in Nicaragua, Central America, are so poor that their children cannot attend school for the lack of twenty cents a month in dues. Church offerings come in the form of cents and half cents, representing true generosity on the part of the people. Many are even unable to attend who would gladly be there had they more than one suit of clothes. This they must wear to work every day and Sunday is wash day. If the sun shines and the wife gets it ironed in time, the man comes to church in the evening. If the day is a rainy one, he must stay in. Wages average about thirty cents a day, and it is easy to understand the difficulties of raising a family and paying rents on such an income. Servants earn only two dollars in American money a month, and often it takes three months' wages to buy a pair of shoes, so high is the cost of wearing apparel of any kind. In one week alone the missionary on this field, Miss Eleanor M. Blackmore, reports that five mothers wrote her begging for old clothes of any sort or description. Yet duty charges on the border are so high that even clothing sent from the States is not inexpensive.

Missionaries have no fund to cover such charges except out of their own already inadequate salary. Therefore givers are asked to be prepared to pay duty charges when sending packages to this needy field. Says Miss Blackmore, "I am not a pessimist or I would not have stuck at this field for 26 years."

She tells of the urgent need of a hospital here, where the sick from our Protestant churches are subjected to all sorts of indignities in the native hospitals. One woman was turned deliberately out of one institution in spite of her precarious condition, because it was found that she was an "evangelical" and they were unable to break her faith. At another hospital a man, who belonged to one of our churches, was not allowed to see his daughter, who was dying, because he was a Protestant. In the end he had to use strategy in order to obtain her dead body. It is plain that our strongly growing little group of Protestants need some medical protection. Miss Blackmore reports that the work is developing rapidly and that there are more than 20 different groups in outlying districts who are waiting for the missionary to arrange regular services for them. The native leaders already have more than they can do and she makes a strong plea for more foreigners—one or two good Americans to train the native pastors and attract into the membership of the churches the student class from whom future native leaders may be expected to arise.

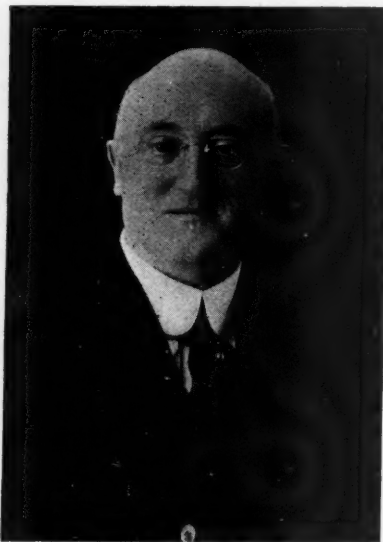
#### KODIAK MOURNS THE LOSS OF ITS SUPERINTENDENT

Rev. George A. Learn, for 15 years superintendent of our Baptist Orphanage in Wood Island, Alaska, died in Portland, Ore., just before the opening of the New Year. He had not been well for some time and had made a trip to the United States in order to undergo medical treatment. Believing himself much better and fully able to return to his field, Mr. Learn paid a visit East and then set out for the coast on the first lap of his long return journey. A sudden stroke caused his death shortly after he had reached Portland. Mrs. Learn, for over 20 years his faithful partner in the work, was in Alaska supervising matters in his absence, and due to the infrequency of boats was unable to reach the States in time for his funeral.

Mr. Learn was a native of Canada who came to New York state when he was about 17 years of age. One Sunday afternoon he chanced to drop into a mission of the Cedar Street Baptist Church in Buffalo. He was converted and baptized there, later feeling a strong call to the ministry. At Marion Collegiate Institute he prepared for his college and seminary work, both of which were taken at Rochester. He held several pastorates in New York state and in Oregon before the Home Mission Society appointed him as a city

missionary. In 1908 Mr. Learn resigned this position to become the superintendent of the Kodiak Baptist Orphanage maintained by the Woman's American Baptist Home Mission Society, the only man who ever served under the auspices of the Woman's Society.

This station is one of the most difficult ones on the missionary map. Lonely, isolated and bleak, it requires a person of the staunchest devotion and courage to stand by and serve. This both Mr. and Mrs. Learn did faithfully for a long period of years. When the time came to send back their young daughter for the necessary education they made the sacrifice cheerfully and uncomplainingly. Optimism was one of Mr. Learn's saving qualities under the often dark conditions of the Island. One example will serve to show his heroism. In 1912 a terrible volcanic



REV. G. A. LEARN

eruption occurred, covering the countryside with eighteen inches of ashes. It was thought to be unsafe to remain in the buildings any longer, and the children were already on board a boat in the harbor, ready to leave. Mr. Learn watched the situation closely, saw no signs of any recurrence of the disaster, and finally decided, with the help of the older boys, to clear up a livable space. They shoveled ashes from the roofs of the buildings, endangered by the weight of the deposit, rebuilt where necessary, and finally put the property in better shape than ever. In a dark, pagan community, the Orphanage has been like a beacon light to all the surrounding neighborhood, and many are the little ones who have been brought into newness of life through his earnest ministry. It is with a real sense of loss that we record his death.

Since 1921 the two Home Mission Societies have shared in the appointment of Mr. Learn, so that his loss comes as a distinct blow to them both. It is hoped that a successor may soon be found who

will carry on the work with the same joy and enthusiasm.

#### A LAST GOODNIGHT

Almost the last message penned by her hand, this letter from our faithful and loyal missionary, Mrs. Nellie L. Bishop, comes with a great deal of solemn significance. Somehow it makes real the meaning of the words, "in the midst of life we are in Death." The letter was addressed to the women on the Atlantic District who had adopted Mrs. Bishop as a "special," and who were unusually interested in all that interested her. It reads in part:

"This is my busiest time for from now on until after Christmas I shall have about as much quiet as a leaf in the wind. As the cold weather begins the poor people flock in asking for 'ole clothes.' Sometimes the house is not cleared of one crowd before another arrives. This afternoon I had every available space filled with interested women while I talked to them concerning Jesus' teachings. They are such appreciative listeners and I am so thankful that the Father gave them to me, for I could never so hopefully undertake work with any other people.

"In June my second class in Teacher Training graduated; in February the first one. Every member of both classes passed creditable examinations, the papers being graded by the Director of Teacher Training in Philadelphia. Not one of them fell below 85 in any course. I had letters from both Dr. Chalmers and Mr. Roberts in which they expressed strong commendation of the sense of religious values shown by the papers. I want to tell you also about my Sunday school class of girls from 17 to 21 years old. They are all Christians, and last summer when I was arranging for my vacation, they took turns themselves in leading the class. Members of the adult class sat with them from time to time and gave me glowing accounts of their good work. These girls came into my class as little children and have grown into Christian young womanhood. I wish there were some way to make you realize how dear they are to me. Some of them are married and two have babies. One of them said to me the other day, 'Sister Bishop, I hope you will live to train up my young sprout as you did me.' Alas, old age is grinning at me just around the corner and I can't hope to train another generation. But my heart is full of gratitude that I have been allowed to labor these 24 years.

"And now, my dear friends, I must thank you one and all for your interest in my work and people. And then I must say 'goodnight.'"

It was a last goodnight, for it was only a few days later that she was taken ill with a sudden and violent attack of pneumonia. Busy until only one short week before her death she went as she would have wished it—from her work to the presence of the Master whom she served.

## FROM THE FAR LANDS

### A DISTINGUISHED VISITOR AT SHANGHAI COLLEGE

Prof. W. O. Carver, of the Southern Baptist Theological Seminary at Louisville, Ky., visited Shanghai on his tour of the Far East. Concerning Shanghai Baptist College, he wrote: "It is developing splendidly. It is not without its problems. What growing institution could lack them? But God is so manifestly in the enterprise, its spirit is so loyal, its evangelistic tone so true, its contribution to China so important, and its value to the whole cause of Kingdom growth in China so great, that President White and his large faculty can confidently lay all their problems before the Lord and the brotherhood. Wisdom and support will be given. Already the school is equal to the test and is prepared to grow to meet advancing need and opportunity. It is no easier in China than in America to command respect and honor for scholarship and sound learning, and at the same time to deserve all confidence as an exponent of the faith of Christ and an instrument of his gospel. Nor are suspicious censors any more lacking or any less useful in one land than in the other. But God works while knowledge grows from more to more."

### A GIFT FROM AN EIGHT-YEAR-OLD BOY

Missionary Douglas G. Haring, on a recent occasion, in speaking to a Baptist church audience, concerning the situation in Japan, read a letter from a young Japanese Christian, who had lost everything, but who had rendered heroic service at the time of the great disaster by rescuing many people. He had been away from Yokohama all summer and returned only the second day before the earthquake. In his letter he said: "I thank God that I returned to Yokohama in time for the earthquake, as I was able to help others." This sentence made a profound impression on an eight-year-old boy in the audience, who went home and begged his mother for permission to send all his savings, some money saved toward his own education, to this Japanese youth. She permitted him to send a large part of his bank account, and so he sent a check for \$50. This incident may be the means of establishing a deeper interest in our Japan Mission on the part of all the friends of this Baptist boy. He has himself announced to Mr. Haring that he wants to be a missionary.

### ONE THOUSAND APPLICANTS FOR BAPTISM

In lonely Gurzalla, South India, 40 miles from the nearest railway station, hundreds are turning to Christ. This

station in Teluguland has been without a resident missionary for some time, but now Rev. and Mrs. E. O. Schugren are hard at work there. Mr. Schugren's latest report tells of remarkable progress. He says: "The caste people on this field are not only friendly but they are definitely coming out for Christ. Today we were invited out for breakfast to a high caste home here in Gurzalla, and we feasted royally. This family and their neighbors are very near the Kingdom. They told us they have decided to become Christian and be baptized. I have just returned from a village where I baptized 77 people from seven different castes. They have been building a chapel which we dedicated after the baptismal service. I have baptized 249 converts from different castes and still have some 900 to 1,000 applicants for baptism. We are trying to instruct as many as possible. I am praising God for the blessed privilege of serving Him again upon this field."

### Foreign Missionary Record

#### SAILED

From New York, January 5, 1924, on the *S. S. Aquilania*, Mrs. J. C. King for the Belgian Congo and Dr. H. W. Kirby for Assam.

From San Francisco, January 24, on the *S. S. President Cleveland*, Miss Mary Cressey for East China.

From New York, January 26, on the *Ansonia*, Dr. C. A. Nichols for Burma.

#### ARRIVED

Rev. and Mrs. A. V. Marsh of Ntongo, the Belgian Congo, in New York on December 27.

#### DIED

Rev. B. P. Cross, since 1873 a missionary in Burma, in Lourenco Marquez, Southeast Africa, on January 20.

### A NEW MISSIONARY'S IMPRESSIONS OF BELGIAN CONGO

We had letters of welcome from almost all of the older missionaries of Congo waiting for us at Matadi and we know that this is one of the best customs ever established by anyone. I am sure that the missionaries in Congo are the finest group of people we have ever had the privilege of associating with. We hope that in the years to come we can make some new recruits feel as welcome as we have been welcomed. Mr. Moon wrote that all the recruits had to stay awhile at Kimpese and pay tribute, so we went up to pay ours along with the rest. I think Kimpese is one of our best stations, and I know that Mr. Moon will have one of the finest mission compounds to be found anywhere when he gets all his plans completed.

When we arrived at Sona Bata we received the thrill of our lives thus far. Of course the folks were all there at the train. We thought to ourselves, "This is fine. We do like them so much and we know we are going to enjoy being here; Mrs. McDiarmid surely does look young to have served as many years as she has; Miss Schaffer does not look any more like a missionary than we do, so there are hopes for us; Mr. and Mrs. Wakeman look

just like college students at home only a little more subdued and trustworthy." Then we started to climb the long hill up to the station. Around a curve in the path we came upon the thrill.

All the children and the older pupils, too, were lined up on both sides of the path, and as we came in sight they gave us the welcome to our work in Congo. They all clapped their hands, and all the way up the hill they sang for us. No one could doubt the reality and the sincerity of the welcome. They ended up with "For he is a jolly good fellow" and a Congolese version of "Yankee Doodle," and we knew that we were home after many years of waiting and a few months of traveling.

We have been impressed several times since, in fact every time we have a lesson, with the simple little language the natives use. But after several years I hope to be able to ask for the bread without causing the little table girl to laugh behind her hand. My last impression is that I want to get this language and be able to do my share of the work that crowds every one so much.—B. W. Armstrong.

### The Annual Harvest Festival At Ongole

BY REV. PULLUCOORY SADHU

We have been observing the Harvest Festival annually for the last fifteen years. It has afforded great opportunities for the Christians of this big field to come together into closer fellowship with God and with one another. And it has always been an occasion for rejoicing and for giving free-will offerings. The dear names of Rev. and Mrs. J. M. Baker are intimately connected with this festival for it was they who started it and we have always felt grateful to them.

This was one of the most successful meetings we have ever had. On Friday, the 20th, by 8 o'clock in the morning, people began to assemble in the central compound which was nicely decorated. Our dear missionary, Rev. T. V. Witter, conducted the opening prayer meeting, which was an inspiring one, at the mission bungalow, and many prayers were offered for the success of this festival. Afterwards the people were entertained by boys and girls of our schools. The gospel was preached in different places by means of pictures and gramophone. In the afternoon, Mr. Anuparth Vandanam gave an interesting address on the evangelistic campaign. In this connection, with great pleasure, I want to tell of the unexpected visit of Rev. and Mrs. R. E. Gullison of Bhimilipatam, who gave inspiring speeches on the influence of the Word of God and on the power of prayer, with illustrations from their own field.

The same day, from 7.30-11.00 p. m., we had a large gathering of nearly 4,000 people in the church yard where a *pendall* was erected and the people were entertained by means of a band, moral

dialogs and circus feats. Dr. Kamaraju, L. M. & S., representing the Rockefeller Foundation research on hook-worm, gave a most instructive stereopticon lecture which was very much appreciated by the audience.

On the following day, the people were entertained according to the program, and the gospel was preached as usual. In the evening, an address was given by Mr. G. Vandanam, M. L. C., head master of our Mission high school, on the feast of tabernacles with many good lessons and exhortations. After a short interval the people of all castes came together in thousands promptly at 7.30. After a few songs and dialogs Mr. Y. John Elisha, our music instructor, gave a nice *Kalakshepam* on the life of Christ, which was appreciated very much.

On Sunday, the 22nd, from 7 to 8 o'clock in the morning, we had a big Sunday school conducted by Mr. K. Venkaiah, the vice-superintendent. Afterward we had a splendid service conducted by the missionary with the assistance of the pastors of the local churches, when Rev. Wheeler Boggess gave a successful sermon on Abraham's faith and sacrifice, bringing home to the people the significance of his message by practical illustrations. The service was concluded by observing the Lord's Supper, which was attended by the largest gathering we have ever had. After 20 candidates had been baptized in the famous old baptistry, the people went to the Prayer Hill. When the procession reached the hill the sun was setting, the western sky with all its beautiful colors seemed to adorn the occasion and the green leaves of the margosa trees planted by Father Clough and sparkling under the setting sun seemed to contribute their share toward the solemnity of the occasion. A fine breeze was blowing. It appeared that every one present remembered once more the power of the prayers offered by Father Jewett on this hill. A nice solo was sung by Mr. Penchalaiah, who came from Kavali to help us in the singing, and then Rev. Wheeler Boggess gave a fine sermon on true worship. It was very appealing. The service was brought to a close by the benediction.

After a considerable interval people came together in the church yard when Mr. O. Moses of Kavali gave a very profitable magic lantern lecture on the life of Christ. Mr. O. Joseph gave a very encouraging report of the festival. Then the meeting came to a close with prayer and the benediction. About 122 villages were represented in this festival, and the Christians who came from the villages outside of Ongole town numbered 2,813, excluding 170 Hindus. Of those, 639 people gave offerings amounting to Rs. 268-6-0. On the whole this festival was a very successful one in reviving spiritual life. It is all due to the prayers offered before we ever commenced it.

(This description, by one of our Baptist pastors in South India, is reported in a

letter from Missionary T. V. Witter. The original flavor has been preserved.—Ed.)

## FROM THE HOME LAND

### MEXICAN BAPTISTS HELP BAPTISTS OF GERMANY

The American Baptist Home Mission Society through Rev. C. S. Detweiler, received the following letter which with its generous check was promptly forwarded to the American Baptist Foreign Mission Society, whose Treasurer sent the check to Commissioner J. H. Rushbrooke for distribution among the needy Baptists in Germany.

*My Dear Brother:* Enclosed you will find a check for \$121.07, American gold, which I send you with the request that you will please send this sum in the name of the National Baptist Convention of Mexico to Germany for the relief of the Baptist brethren, who are suffering want. This money was contributed by some of our churches on the initiative of the President of the Mexican Baptist Convention for this purpose, and not knowing to whom to send it, I avail myself of your services, feeling sure that you will see that it reaches its destination, and that it is used in accordance with the desire of the donors. It is possible that I may receive some more offerings for the same purpose, in which case I will take the liberty of troubling you again with another remittance. I will thank you if you will inform me of the receipt of this money and that it has been sent to its destination. Your brother in Christ,

E. Barocio,  
Treasurer of the Convention.

The letter, which was written in Spanish, was translated by Mr. Detweiler. Thus the Baptists of Mexico come to the aid of the suffering Baptists of Germany. A suitable expression of appreciation was forwarded to Mr. Barocio on behalf of the Foreign Mission Society.

### DR. RAFFETY'S RESIGNATION

Whereas, Dr. William Edward Raffety has resigned his position as Editor-in-Chief of the Sunday School Periodicals of The American Baptist Publication Society to accept the editorship of the "International Journal of Christian Education," the Board of Managers desires to place on record the following resolution:

*Resolved,* That it is with deep regret that we part with Dr. Raffety, who for eight years has served us with distinguished and ever growing ability, and whose scholarly labors have greatly helped to bring our periodicals to such a level of excellence as to win the approbation of all leaders in the field of religious education; that we gratefully register our apprecia-

tion of his Christian character, his gracious bearing towards all his associates, his tireless industry, and his unwavering devotion to Jesus Christ; that we follow him into his new relations with our love, our best wishes, and our prayer for his abundant success; that we offer to the International Sunday School Council of Religious Education our sincere congratulations on obtaining for this important editorship so competent and able a man as Dr. Raffety; that this Resolution be inscribed on the minutes of the Board, that a copy be furnished to Dr. Raffety, that a copy be sent to the International Sunday School Council of Religious Education, and that the Resolution be sent to the denominational press.

### THE NEW EDITOR

Dr. Owen C. Brown has been elected to succeed Dr. Raffety as Editor-in-Chief of the Sunday School Publications of the Publication Society. General Secretary Brink says: "Dr. Brown brings to his new task a fine experience in the pastorate, in addition to several years as editor of our Adult Publications. We look forward to an ever increasing usefulness of our lesson helps under his expert direction."

### PUBLICATION SOCIETY IN PICTURES

The new stereopticon lecture arranged by the Board of Promotion for The Publication Society to help celebrate its Centenary is entitled "Carrying the Gospel to the People," and is now ready for booking in the Stereopticon Depositories in the following cities: New York, Boston, Philadelphia, Granville, Chicago, Minneapolis, Topeka, Portland (Oregon), Los Angeles, Denver.

### Mexico's Beloved Physician Called to Higher Service

BY A. B. RUDD

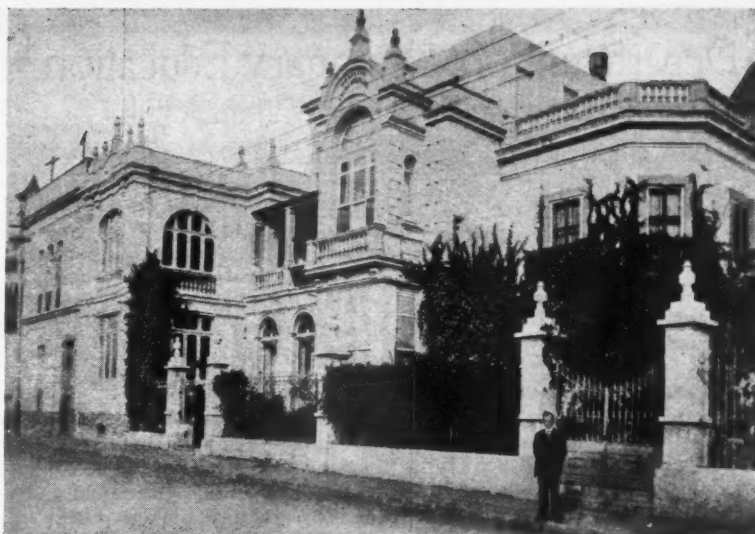
Dr. Charles Everett Conwell, Superintendent of the Latin American Hospital in Puebla, Mexico, passed away in the early morning hours of Dec. 23, 1923. For the last two years he had made a brave fight for life, having rallied twice during that time from what seemed to be his last illness. He died in the harness and in the hospital of his own founding, as he had so often said he longed to do. His end was peace. His wife and two daughters were at his bedside, together with a group of friends from the hospital and the city.

Dr. Conwell was born in Rich Square, N. C., Dec. 29, 1865. Had he lived six days more, he would have completed 58 years of age. He studied at the University of Pennsylvania, where he took a special course in veterinary surgery, also at the North Carolina College of Agriculture, taking here a course in scientific farming. His medical course was taken in the University of North Carolina, with post-graduate courses later in New York. Early in his professional life, as he frequently told the writer, he felt a desire to

give himself to medical mission work. In the year 1905 he came to Mexico City as an independent medical missionary, where he at once began the practice of his profession. The following year he accepted an appointment by the American Baptist Home Mission Society with part salary for part time, and this arrangement continued to the end. In the face of great difficulties, he succeeded in building up a good practice in the capital city, and soon plans were on foot looking toward the founding of a Baptist hospital there. Returning from New York by boat in January, 1915, and landing at Vera Cruz, he was unable to reach Mexico City, as the Revolution was then at its height, and so caught the last train for Puebla, where he at once began work with no office and no equipment. His skill as a physician and surgeon soon became known, and it was decided that in Puebla, rather than in Mexico City, the Baptist hospital was to be established. Accordingly, property was secured and in March, 1918, the Latin-American Hospital was formally opened, and to this institution, which was dear to his heart, Dr. Conwell gave the best there was in him during the remaining years of his life.

Dr. Conwell was an able surgeon. His work was the passion of his life. Both in Mexico City and in Puebla his skill rapidly became known, nor was his fame limited to these two cities, where he had lived. Patients from different parts of the Republic came to the hospital to put themselves in his hands. Difficult and delicate operations, successfully performed, carried his reputation far and wide, and called attention to the missionary hospital in Puebla.

One could not be long associated with Dr. Conwell without noting that he was a man of big heart, of broad and intense sympathies. The writer has never known a physician more intent on relieving human suffering. He dedicated himself unreservedly to the ministry of healing. Those who looked after him during his last illness found it difficult, as long as he was on his feet, to keep him out of the operating room and the rooms of the patients. This intensity of sympathy and desire to relieve suffering created for him a large circle of friends. As his body lay in his home awaiting burial, great throngs of people, old and young, rich and poor, filled the house, attesting by their tears their gratitude and affection for their beloved physician. With his professional skill and his deep interest in suffering humanity, Dr. Conwell combined a simple, child-like faith in his Saviour. As the end drew near, this was even more marked. On the Friday evening before his death he talked quietly with his family, and a group of nurses and friars gathered in his room, about the great question of life and death, recommending faithfulness to duty and loyalty to the Master. It was an occasion that will not be soon forgotten. Simple, though impressive, funeral



DR. CONWELL'S HOSPITAL, NURSES AND PATIENTS,  
AT PUEBLA, MEXICO

services were held in the hospital Monday noon, after which his body was followed to the French Cemetery, where it was laid to rest.

## Department of Missionary Education

Conducted by Secretary William A. Hill

### "THROUGH JUDY'S EYES"

This is the title of the latest book edited by the Department of Missionary Education and published by the American Baptist Publication Society. It is profusely illustrated and is descriptive of the life of a missionary in Assam. The book, written by Miss E. Elizabeth Vickland is appropriately dedicated to the World Wide Guild in the following words:

"To the thousands of Worth While Girls of the World Wide Guild who by their enthusiasm, love, consecration, and devotion are extending an influence that is inspiring, and enlisting even the girls of far-away Assam into the glad service of King Jesus, this book is dedicated with love and appreciation by its author who has the privilege of being a World Wide Guild Missionary."

Miss Alma Noble, Executive Secretary of the World Wide Guild, writes of the new book: "The writer of these charming stories has been for several years a great inspiration to World Wide Guild girls, first through her letters from Assam, and more recently through her personality and social contacts. Before she returned to her field, she acted on the suggestion of a friend and began writing these stories for the World Wide Guild. It is her hope that through this introduction to her Worth While Girls in Assam, we may grow to love them as she has done. Her appreciation of the ever-recurring beauty and wonder of nature is evident in her descriptions of the sea, in her 'Letters En Route,' and of the mountains and woodlands in Assam. Even the jungle seen through Judy's eyes takes on surprising charm. Her broad reading and innate culture are manifest in varied allusions and quotations which enrich the pages of the book. Her humor is ever present, and one sees the twinkle of her eyes as she recounts the experiences in 'The Funny Side of Life.'

"She has covered various phases of missionary work, giving an accurate background of the native life and customs. It is a true picture of the life of a group of young women missionaries, alert, wide-awake girls who have gone at the King's bidding in quest of His hidden treasures. The touching stories of Aiti, Kodumi, and Old Daddy's Gift, tell us how she found these lost treasures behind the ranges of superstition and ignorance. They are true stories vividly told, and they reflect the loyal consecrated spirit of one who finds her supreme joy in the service of the King.

"We are honored in having this book dedicated to the World Wide Guild, and

appreciate this valuable contribution to our knowledge. It is a pleasure to become acquainted with these interesting girls in Assam."

### EIGHT MONTHS' GROWTH IN THE WORLD WIDE GUILD AND THE CHILDREN'S WORLD CRUSADE

The Department of Missionary Education submits an interesting report of recent increases and successes in these organizations. The World Wide Guild and Children's World Crusade are worthy of and entitled to greater consideration than the limitations of a brief statement will warrant. As successful enterprises in missionary education, however, they need no defense.

Statistics for the eight months' period, May 1, 1923, to January 12, 1924, show that 262 new Guild chapters have been organized in the Convention territory and four new foreign chapters also. During October 69 new chapters were organized, and during November, 65 new chapters. These are not the result of any special campaign but represent rather the normal growth of the organization.

The Children's World Crusade record for the same period of time indicates the organization of 266 new societies, and the record for October and November equals that of the World Wide Guild. This high percentage rate of growth reflects the estimate in which these organizations are held as valuable local church enterprises, and also shows constructive service, which is being rendered by Miss Helen Hobart, our new Joint Field Secretary of these organizations.

More remarkable still, perhaps, is the earnestness and dependableness of these young people as shown in their record of gifts to the New World Movement. The total three-year pledge of the W. W. G. was \$50,000. In 1921-22 they gave \$37,000; in 1922-23 they gave \$32,000; in 1923-24 they pledged \$31,000; a total of \$100,000, or 200 per cent. The total three-year pledge of the C. W. C. was \$6,000. In 1921-22 they gave \$10,000; in 1922-23 they gave \$11,000, a total of \$21,000 or 350 per cent. If in 1923-24 they give \$10,000, the result would be 500 per cent.

It should be said also that these organizations are not competing with the Sunday schools, but rather are a distinct addition to the Sunday schools, since from 66 to 75 per cent of the more than 4,000 chapters of the World Wide Guild and Crusade Companies are enrolled as organized classes in the school and in these classes study the regular Sunday school

lessons. Their special missionary activities are undertaken through their monthly meetings, while their gifts for all causes are made through the regular giving channels of their respective churches.

### Secretaries of Missionary Education

One of the important duties of State and Associational Missionary Education Secretaries is to secure reports from local churches. The importance of these reports cannot be overestimated.

These reports are needed by those at headquarters who are building programs and seeking to supply the needs of the various organizations in the local church. They are needed by State and Associational officers who are responsible for the promotion of the work and they are most useful in the spread of methods. Many unique and interesting ways of giving out missionary information have their source in the local church. Reports "pass this along" to others.

A certificate of Missionary Education is awarded by the Department to churches which put on sufficient work to win it. This helps to bring unity into the program because the study classes of all the departments in the church, women's groups, Young People's Society, World Wide Guild, etc., make their report and the Church receives the acknowledgment for work done. As the names of the District and State officers have not been published in our pages hitherto, we submit the following list of "Who's Who" in Missionary Education in the Districts and States:

#### DISTRICT SECRETARIES

West Central—Mrs. Paul Thrasher.  
Columbia River—Mrs. W. E. Hopkins.  
Central—Mrs. J. W. Hoyt.  
Southern Pacific—Mrs. A. L. Wadsworth.  
East Central—Mrs. T. A. Freeman.

#### STATE SECRETARIES

Arizona—Mrs. V. A. Vanderhoof.  
California, North—Mrs. D. J. Geary.  
California, South—Miss Mary A. Greene.  
Colorado—Mrs. C. A. Heydon.  
Connecticut—Mrs. G. C. Laudenslager.  
Delaware—Mrs. N. M. Edge.  
District of Columbia—Mrs. Ellis Logan.  
Idaho—Mrs. H. W. Vodra.  
Illinois—Mrs. C. W. Peterson.  
Indiana—Mrs. Ella M. Randolph.  
Iowa—Mrs. W. A. Guild.  
Kansas—Mrs. W. N. Rishel.  
Maine—Mrs. L. S. Strickland.  
Massachusetts, East—Mrs. H. L. Hanson.  
Massachusetts, West—Mrs. H. E. Thayer.  
Michigan—Mrs. L. S. Hurd.  
Minnesota—Mrs. N. B. Henderson.  
Missouri—Miss Hilda Hubbard.  
Montana—Mrs. George G. Jackson.  
Nebraska—Mrs. George D. Maddison.  
Nevada—Mrs. H. H. Wright.  
New Hampshire—Mrs. Arthur J. Gould.  
New Jersey—Mrs. W. H. Farmer.  
New York, East—Mrs. M. E. Van Nostrand.  
New York, West—Mrs. H. D. DeGroat.  
North Dakota—Mrs. J. N. Start.  
Ohio—Mrs. H. E. Bowen.  
Oregon—Mrs. D. D. Smith.  
Pennsylvania, East—Mrs. J. H. Knapp, Jr.  
Pennsylvania, West—Mrs. C. E. Young (resigned).  
Rhode Island—Mrs. Maurice Dunbar.  
South Dakota—Mrs. J. Earl Gardner.  
Utah—Mrs. F. R. Payne.  
Vermont—Miss M. Adelle Orton.  
Washington, East—Mrs. J. R. George.  
Washington, West—Mrs. J. C. Keith.  
West Virginia—Mrs. Fannie M. Jennings.  
Wisconsin—Mrs. E. B. Lemon.  
Wyoming—Mrs. C. M. Thompson, Jr. (removed from State).

In addition to the above, there are 100

Associational Secretaries of Missionary Education at work in the territory of the Convention.

#### VOLUNTEER FIELD WORKERS

The field force of the Department of Missionary Education, organized on the basis of voluntary service, has greatly increased in numbers during the past four years. An analysis of service shows the voluntary field workers of the Department to be distributed as follows:

	District	State	Assoc'l	Total
Secretaries of Missionary Education .....	5	38	100	143
Secretaries of World Wide Guild .....	10	36	280	326
Secretaries of Children's World Crusade .....	9	33	222	264
Total number Secretaries .....	24	107	602	733

Notice that there is a corps of 733 voluntary secretaries. The aim is to have a representative in each class for each association. The total number of associations in the States is 510. When the organization is complete there will be a total of 1,540 voluntary workers. The expenses of postage, stationery and travel for this large force are borne by the Department, except where it is locally borne. The gratuitous service of this great corps of workers is of great importance and value to the denomination.

Theme Contest Conditions are as follows:

#### W. W. G. THEME CONTEST

SUBJECT: "How Can the Church Best Train the Child of Today for America Tomorrow?"

LENGTH: 2,000 words.

TIME LIMIT: April 15, 1924.

DIRECTIONS: Send Theme to the W. W. G. Secretary of your State not later than April 15, 1924.

AWARD: The best Theme in the State will compete for the best in the District; the best in the District will be selected to compete for the National prize. The award is attendance at the nearest Summer School of Missions as a guest of the Department of Missionary Education.

JUDGES: The National Judges are Mrs. Orrin Judd and Mrs. G. Howard Estey.

JUNIOR CHAPTERS: Themes from Junior Chapters will be judged separately, and there will be two awards—one for Senior Chapters and one for Junior Chapters. Please state age and give name and address.

REFERENCE BOOKS: "The Child and America's Future"—Stowell; "For a New America"—Coe Hayne; "New Blood"—Rice; "The Soul of an Immigrant"—Panunzio; "You Are the Hope of the World"—Hagedorn; "The Heart of the Rose"—McKee; "Making Life Count"—Foster; "America Tomorrow"—Edited by the Department of Missionary Education.

Please conform.

☆☆☆

What do you think about that list of books the girls from Huchow, China, are reading? How are you coming on? Remember that the Reading Contest closes this year April 15th, two weeks earlier than before; also remember that all reports are to be sent directly to me by the first week in May.

☆☆☆

Of course you are speeding up on paying your Continuation Campaign pledges 100%! Be very explicit when sending your money to your State Promotion Director to state that it is from the World Wide Guild Chapter of ——— Church of ——— (city). If you can add to your original pledge through new members or otherwise, so much the better, for the W. W. G. must not fail our denomination this last year of the New World Movement.

I am writing this early in January and even though you will not read my message



CONDUCTED BY ALMA J. NOBLE, 218 LANCASTER AVE., BUFFALO, N. Y.

The first headline that greeted me as I took up the morning paper was this, "Physiognomy a Mere Matter of Choice Now," and the article told of the work of a surgeon who specializes in facial transformation. I leave details to your imagination, but I know a Great Physician who has been most successful for hundreds of years in transforming faces, taking out the unhappy, worried, bitter, sneering expression, and making the face glow so that people say as some one said of a friend of mine: "Isn't she lovely? She is radiating something." I knew what that something was, because she had been to this Great Physician and he had cut away those ligaments of hate, jealousy, pride, covetousness, that distorted her features. Truly the caption of that article was right, for physiognomy is really a matter of choice, and while many of us may not wish to have the physical features of our faces tampered with, I am sure there is not a Guild girl who does not desire all unlovely expressions removed. How? "They looked unto Him and became radiant."

"The Great Physician now is near,  
The sympathizing Jesus."

☆☆☆

In January I had the rare privilege of attending the Foreign Missions Conference of North America, and one of many inspiring and challenging messages I got from it was a suggestion for personal service on the part of each one of us. One missionary told of a friend who prayed every day in this wise: "Lord, give me the opportunity, the desire, and the courage to witness for Thee today by speaking to some one about Jesus." Have you tried it, girls? Why should you and I expect our missionaries in the Homeland and in

the Orient to do it, and feel no responsibility for doing it ourselves? Try it, and you will be surprised to see how many opportunities you have, how you can tactfully direct conversation to Christ, and what joy will fill your heart. There is no reason why any one of us should consider ourselves exempt.

☆☆☆

If you have not sent for the Sealed Intelligence Test, either to the Buffalo or New York office, do so at once. Miss Jeannette Martin, our greatly beloved Secretary for Western New York, has prepared the questions on the Study Books and the Conditions of the Test, and there is no time to be lost. We expect great results.



MRS. MERHAUTOVA WITH THE NEWLY-ORGANIZED W. W. G.  
AT ROUDNICE, CZECHOSLOVAKIA

till March, may I express my loving appreciation for the flood of Christmas cards that came to me from ocean to ocean, and even from across the sea. I do wish you might know what joy it added to my happy Christmas, and how grateful I am for your love expressed in so many ways.

*Faithfully Yours,  
Alvin J. Noble*

#### A GUILD GIRL BRINGS HONOR TO WISCONSIN

"I'm proud, too, of Marcia Fadner, the Fond du Lac Guild girl who for the past two years has won the Poster prize at Green Lake House Party. The significant poster that we are now using in our Completion Campaign—the one of the three crosses with the phrase 'He Finished His Task' is Miss Fadner's work."—Extract from report of Miss Marion Mitchell, Secretary for Wisconsin.

#### Chapter Chums Bureau

At their November Guild Rally the girls of Southern California were given an opportunity during an acquaintance party to choose "chapter chums." The plan was for each girl to choose a chum from another chapter and, if they wished, to correspond and share ideas during the year. Several of the girls were faithful chums and had a most delightful friendship. A number of girls have asked me to find them another Guild girl who would like to become their chapter chum. I think with them it should be great fun and helpful to both chapters. If the demand increases I shall have to establish a "Chapter Chums Bureau."

But I have been thinking that there are many missionaries, too, who need "chums" and "prayer partners." When Helen Crissman Thompson was field secretary, visiting the Guild girls, she told them often the beautiful story of her own prayer partner and what a wonderful source of power this prayer partnership had been in her life. As a result of this story, many Guild girls adopted missionaries as their prayer partners and prayed for them regularly. "Pencil sketches," which are printed of all of our missionaries, gave the girls a picture of their partners and something of their lives. Often the girls write to their partners and tell them they have been adopted and remember them with a greeting at Christmas and on their birthdays. Could anything give a missionary greater joy and assurance than to know she had a faithful partner at home? A chapter may use its adopted missionaries as a subject for one of its devotional services. Each girl in turn might tell a little of her missionary and at the close each one offer a short prayer for her own partner. Another way might be to draw a rough map of the world and paste it upon corrugated paper.

Holes should be punched, marking the location of the Guild chapter and the stations of the various missionary partners. Each girl is given a birthday candle in a rosebud holder which should slip easily into the holes on the map, and the president has a larger candle. The map is placed upon a table so the girls may sit around it on the floor. The president, while repeating the Guild covenant, places her lighted candle upon the location of the Guild chapter. Then the Guild girls, each in turn, light their candles from the lighted chapter candle and place them in the holes at their own missionary's station, giving her name and offering a prayer for her work. If the room is darkened, the lights shine out beautifully over the map and most impressively express how we are helping to send the light over all the world through our prayers.

*Helen E. Hobart.*



GAYE HARRIS IN COSTUME

#### Do You Know

That you may have a copy of the "Golden Jubilee," the book prepared for the Jubilee of our Woman's Foreign Society, by sending to Mrs. Mary L. Bishop, 276 Fifth Avenue, New York? The book is free, but you are expected to send postage when ordering. It is a beautiful book and a rare chance to procure it.

Miss Vickland's charming book *Through Judy's Eyes* is ready now and may be ordered from Buffalo or New York. The price is 75c.

#### A CHANCE

I have a fresh stock of the lovely linen napkin rings made by the women and girls of Kinwha, China, 50c each. When they become Christians, they give up making spirit money for their support and our missionaries have set them up in this new

business. The work is exquisite, and many of them have a simple cross stitch design with our W. W. G. in the center. Send to Buffalo office when ordering.

#### SURE TO DO IT

We are indebted to our good Presbyterian friends of Westminster Guilds for these tried and true suggestions for killing a Society. Do they sound familiar?

#### TEN WAYS TO KILL A SOCIETY

1. Don't come to the meetings.
2. If you do come, come late.
3. If the weather doesn't suit you, don't think of coming.
4. If you attend a meeting, find fault with the work of the officers and other members.
5. Never accept office, as it is easier to criticise than to do things.
6. Nevertheless, be put out if you are not appointed on the committee; but if you are, do not attend committee meetings.
7. If asked by the chairman to give your opinion on some matter, tell her you have nothing to say. After the meeting tell everyone how things ought to be done.
8. Do nothing more than is absolutely necessary, but when members roll up their sleeves and willingly, unselfishly use their ability to help matters along, howl that the branch is run by a clique.
9. Hold back your dues as long as possible, or don't pay at all.
10. Don't bother about getting new members. Let someone else do it.

#### A BELATED REPORT

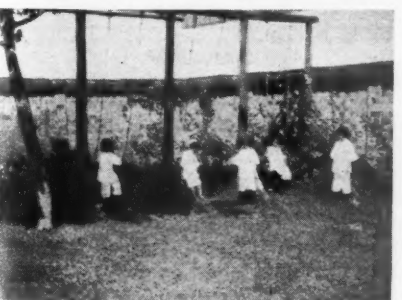
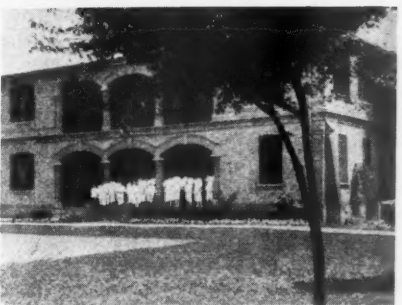
The Sunshine Chapter of Grace Church, Belleville, N. J., has taken up the work this fall so whole heartedly that I feel I must tell you about my girls. For the first meeting, our president planned a rally, 100% membership present at supper, and new members if possible. It proved a great success; all but two members came, two new members were initiated; the delicious supper was followed by a wonderful hour of prayer and planning for the work of the year. Last year they sent direct to a dispensary in Pototan, P. I., all their surgical White Cross work, and at Christmas sent an Eversharp pencil to the native nurse who is in charge there. They trebled their pledge to the Continuation Fund, presented our church with a much needed electric-lighted bulletin board for the church lawn, responded generously to the various appeals for money, food and clothing, and made a spirited attempt to meet the requirements for the Reading Contest, but did not quite come up to the 100% mark. This year they are asking our Father to help them do more and better work than ever before. At present they are taking a lively interest in helping to make the annual State Rally a success. To me they are such Worth While Girls, I just had to write and give you a little share in my happiness.

*Helen V. Davis.*

## LETTER FROM HUCHOW

Huchow, China, Nov. 19, 1923.

Dear Miss Noble: Enclosed are the pictures that you have waited for so long and a new one of the school building with the girls in front which gives a better idea of the number we have here this year. Now we have a junior high school, you know, and the second floor of this building is full to overflowing with boarding pupils besides the many that come only during the day. We have about 45 high school girls, and altogether from the first grade up, there are over 120 in attendance.



HUCHOW, CHINA, HIGH SCHOOL,  
W. W. G., ETC.

On investigating books printed in Chinese that would be suitable for the girls to read for the reading contest, I have found that although there are not a great number that our girls can appreciate, I think there are quite enough for the purpose. Some of them are: "Pandita Ramabai," Mrs. Ting; "Life of Neesima of Japan"; "Travels of David Livingstone"; and "Mary Slessor."

"Life of J. Hudson Taylor"; "Protestant Missions in China"; "A Cycle in China, Life of W. A. P. Martin"; "Life of H. L. Zia"; and "Lives of Prominent Chinese Pastors."

"The Way of Jesus"; "Jesus My Saviour"; "How the Bible Came to Be"; "Meaning of Prayer"; and "Manhood of the Master."

Grouped in this way so that they can select one foreign, one home mission, and one devotional book, I think they will do very well. I talked the matter over with the officers and at our last meeting we told all the girls. They are very much interested in trying to be the first chapter in China to win the prize, and I think it is a fine way to get them to do this reading that will be so good for them, for the Chinese girls are not at all in the habit of reading, never having had anything suitable to read. They have only about half the year left now, but I think they can easily read three.

With every good wish for your happiness during this Christmas season, for which we are all preparing.

I am, very sincerely,

Evelyn Speiden.

## ONWARD, WORLD WIDE GUILD GIRLS

BY RUTH PUTNAM OF TROY, PA.

Tune: *Onward, Christian Soldiers*

Onward, World Wide Guild Girls,  
Onward, never fear,  
Let us serve our Master  
Whom we love so dear.  
He will always guide us,  
Guide us to the end.  
Let us ever faithful be  
To our Saviour friend.

## Chorus

Onward, World Wide Guild Girls,  
Onward, never fear,  
Let us serve our Master  
Whom we love so dear.

Hearken, then ye people  
To our joyful cry,  
Hear us praise our Saviour,  
He who dwells on high.  
We will ever trust Him  
As we journey on,  
And we'll truly work for Him  
Till our task is done.

## Chorus

Onward, World Wide Guild Girls,  
Onward, never fear, etc.



NEW BUILDING; GIRLS AT DINNER;  
IN THE DORMITORY; AFTERNOON TEA

## OUR SPANISH-SPEAKING GUILD

One of the interesting features of the Southern New York Guild Rally at Yonkers was the attendance of nine girls from our Spanish-Speaking Guild in New York, chaperoned by their beloved missionary, Miss Albertine Bischoff.

At the banquet one of their number spoke briefly, they sang in Spanish, and they all staid over night for the communion service Sunday morning. They added greatly to the inspiration of our Rally, as is always the case when our Foreign Chapters are represented in our Rallies.



There are so many interests in the C. W. C. that all the varied temperaments are satisfied. It is the Campaign Up Dollar Hill that is absorbing everyone now. It is thrilling to read the letters from different Bands and Companies and realize how earnestly and seriously they are working to go over the top of as many Dollar Hills as possible. One leader wrote that they started the Campaign with the story of the lad who gave all that he had, his five loaves and two fishes, to the Master, who so blessed them that they fed five thousand people. The boys and girls realized that if they would bring their gifts to Him now, He would multiply them so that they would give the Bread of Life to the whole world. So those boys and girls are working and saving enthusiastically till May first for Dollar Hill and all it helps.

Another read a story from "Long Ago in Galilee," "David the Missionary," with the same thought in mind. Another has two or three Crusaders tell at each meeting which work mentioned on the Banners most appeals to him and why. This insures their thinking for themselves on what their money does, and weighing the value of their investment. It would be well if during the remaining period of the campaign each leader would adopt that suggestion.

Another idea is to have a poster showing Dollar Hill with a path winding from the bottom to the top, more or less like a dollar sign, and at the top cardboard figures of boys and girls named for the Crusaders who have turned in their filled containers.

Another suggestion is to have a Container just for the Company, into which the different members put an extra dime for the love of the Company.

If there are other methods in use and incidents connected with the Company which would help and interest all of us who love this work with the boys and girls, write them up so that the readers of *MISSIONS* can enjoy them with you. There are two months left of this fiscal year. I urge you, every leader, boy and girl, pastor, parent, teacher and friend to work as never before for money during the 61 days. The Lord needs our help and the Missionary Societies are counting on us. Crusaders who have had an organization since the first year are well trained and should be ready to respond generously. Crusaders who have been organized only recently have the benefit of the experience of the pioneers and have the very best of plans and materials to help them. So let us "work together with Him" for the conquest of the world for the Prince of Peace.

#### A FESTIVAL

Doesn't every one love a festival! When we read about the Doll Festival, the Feast of Lanterns, Flag Day and all the other Red Letter Days in Japan, we realize that Japanese and American boys and girls are a good deal alike in the things that interest them. It would be great if they could have a Festival like ours on April 26th. Possibly next year some of them will join with us on our great C. W. C. Day. In the cities it is none too early now to begin to plan for the Festival, for it must be a big day, with hundreds of children gathering for the first C. W. C. Day in history. It should be planned so that the children of each church may have a part in it, if only a small part. Next month there will be a suggestion for dramatizing Dollar Hill, in which the children from different churches may partake. That will be one feature and an outstanding feature, as the bringing of gifts should always be. Every church should know by that day the amount of its gifts, for all the gifts should have been sent to the State Promotion Secretary by that time in order to be counted on this year. Don't wait until the last day of the month

before sending your money. Report the total gifts from each church to the Dollar Hill Campaign, including those from the Crusaders, Heralds and Jewels. If any Sunday school or Junior Christian Endeavor Society has used the Dollar Hill Containers, that may be included in the report also.

Have a roll call of churches, giving the number of children present and any message they wish to give. It is better to have one of the children speak for the church than an adult.

Have the C. W. C. song and hymn sung, and the "Why Are You So Happy?" song. If possible have a missionary speak for ten minutes. Write to Dr. W. H. Bowler, 276 Fifth Ave., New York, to see what missionaries are to be in your vicinity or available on that date. If you can't have a missionary, have someone tell a missionary story, the best one printed.

The loveliest thing about that song is that it's true; that is the first line is and probably if the people we meet on the street were not so self-centered that often they don't notice us, the whole of it would be true.

Of course, at 3.15, they must all be ready to recite the Story of the Good Samaritan, sing "I Love to Tell the Story," and recite the poem. A word of explanation should be made to the children, so that they will be reminded that all Crusaders all over the land, and there are about 35,000 to 40,000 of them, are joining at the same time. *This should be the best feature of the day.*

In order that this program may not fail to be carried out, someone must be the starter. If there is an association secretary for the C. W. C. in your city, she will be the logical one to set the wheels in motion. If there isn't one, or if she does not act, will you be the self-starter? Get the children's leaders together next Wednesday afternoon and talk over plans and elect someone for a manager of the day and then all do your part to help. Invite the C. W. C. in nearby towns to join you.

In smaller places where only one church exists, make it just as enthusiastic and inspiring as if there were more, and carry out the general plans as far as possible. Some churches plan to have a supper once a year for the C. W. C. This might be a good day for the ladies of the church to do that.

#### TUNING IN

There has been an unusual number of cheering letters from state and association secretaries this year. Often the state secretaries have plenty of work to do, but do not have the reward the local leaders have in the contact with the children. (The secretary certainly should become the leader of a Herald Band or a Crusader Company in her church, but she doesn't always.) So her joys in the service depend on the cooperation of other adults, who sometimes are not able to do all she



SON OF DR. AND MRS. R. C. THOMAS,  
ILOILO, P. I., AND NURSE

had counted on. Then her joy is limited. But probably because we have such a remarkably fine corps of state secretaries who have been building up a healthy and wholesome work in their states, they are getting now the joy that comes from hearty responses to their calls and ready acceptance of their suggestions. Some started with fear and trembling, feeling that their only qualification was a love of children and a longing to be used in the Lord's work. A few sentences from two of these letters will indicate what conscientious work on the one hand and cheerful co-operation on the other will accomplish in our C. W. C. work. A special delivery letter came one night saying:

"I don't know whether I can calm myself long enough to write you a sane letter, but I am so happy. We're (C. W. C.) going to have a place on the program at the W. W. G. State Rally, and a conference with the leaders. I have notified the association secretary to have all children's leaders there and have written some of them myself. The children are to give 'Our Crusaders at Work.' I'll do everything I can, but I can't make a speech. I can't help telling you something about 'my own.' The Heralds have sent since November 1st (she wrote Jan. 4) \$69 and the Crusaders \$57.72, and I am sure we shall have \$25 more from each group. I suppose leaders out in the state are waiting until April to send their money to Headquarters, but I made it very plain that it should be sent in four times a year."

I am just expecting that by next year at this time this energetic young woman will be making speeches herself. The other letter is from one who couldn't speak and could hardly present her report when she began. She says:

"I longed all my life to put myself into active service which would count, but was not strong enough. I have really enjoyed my work here in the state, more than anything else. When I had spent a lot of time on trivialities, I went to my C. W. C. work with real joy and interest. I like to meet people and know that I can interest them, for many of the bands and com-

panies that have been organized have been the result of personal letters or contacts with the leaders."

Another local leader is enthusiastic over what the children are learning of Bible passages and hymns. I was reminded, by way of contrast from what she wrote, of the teacher in one of our city schools who gave her pupils frequent tests. In one she asked, "What is a parable?" The answer, given by a girl of fifteen in a Christian home was, "It was some kind of a church"; the inference being that because Christ often 'spoke in parables' they must have been places of worship. Another incident came to mind also of a woman who said her daughter was given a Testament in Sunday school just like one her father had given her in Sunday school. "That is, it was the same outside. I don't know whether the reading is the same."

Let us be constantly alert to see that our children are not so embarrassed through our negligence either in Bible training or missionary intelligence. Our task is made easy by the beauty of the plans and tools we have to work with.

*Mary L. Noble*

218 Lancaster Ave., Buffalo, N. Y.

#### BOOK FRIENDS

In *Fidelis*, a splendid story by Jane Abbott, a little girl who is deprived of the friendship of children makes the characters in her books her daily companions, and plays with them as if they lived. In the same spirit, I hope the Crusaders are making real friends of the boys and girls in the missionary books they are reading. Every dollar that can be culled from friends and neighbors of the secretary is spent for books, books, books. And still there are not enough to fill the insatiate demand. Leaders, remember there is a prize offered again this year to the company in each state which reads the most of these missionary books. Send a report to the state secretary by May 1st, giving

the number of books read and the total amount of the gifts to the Campaign Up Dollar Hill.

*Long Ago in Galilee*, by Muriel Clark, costs \$1.00, and may be ordered from the Department of Missionary Education, 276 Fifth Avenue, New York City, or from Miss Mary L. Noble, 218 Lancaster Ave., Buffalo, N. Y. See September MISSIONS for a review of it by Mrs. Montgomery. It is not necessary to confine the pleasure of the reading to children only. A story was read from it at the Women's Missionary Circle for the devotion service, and seven copies were ordered that day.

#### Tune—"Marching With the Heroes"

BY MARY W. VASSAR

Heralds, now together  
Rally at His call!  
Underneath Christ's banner  
Comrades are we all.  
His for any service,  
His to do and dare,  
Till the cross of Jesus  
Conquer everywhere.

Chorus

Shoulder unto shoulder  
Marching on go we,  
On, to bring the Kingdom  
Over land and sea!

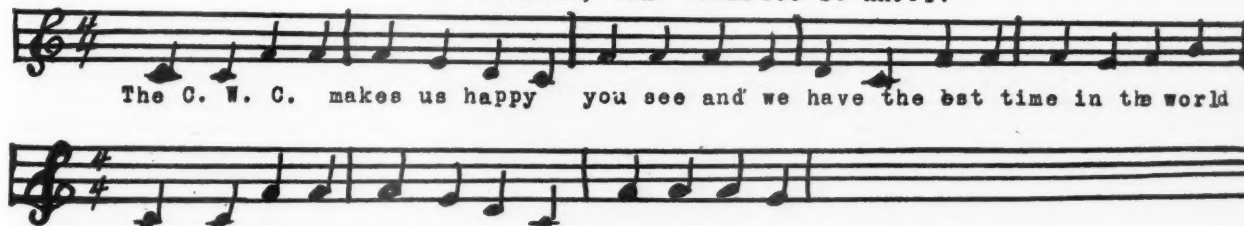
Lands in darkness lying,  
Sad with pain and loss,  
Wait to see the shining  
Of the Saviour's cross.  
Hear His trumpet calling,  
Heralds brave and true,  
"Mine to give the orders,  
Yours to hear and do!"

Chorus

Christ the Lord is with us,  
So be glad and strong,  
Singing and rejoicing  
As we march along.  
Bring Him all our treasures,  
Gold and gifts and power,  
So to speed the coming  
Of His triumph hour.

Chorus

#### WHY CHILDREN, WHAT MAKES YOU SO HAPPY?



Every body we meet as we pass down the street says,

(Spoken) 1. "Why Children, what makes you so happy?" And we say, (Repeat the song

2. "Why Children, what makes you so happy?" And we say, "The Children's World Crusade."



THE NEW CHAPTER OF THE C. W. C. AT ROUDNICE  
WITH MRS. MERHAUTOVA

FROM MISS HOBART

*Dear Crusaders:* In Stockton, California, the Crusaders are planning to undertake some real missionary service themselves. Grown-ups would call it Christian Americanization work, I guess. There are a great many foreign people in Stockton, and they have many children who have never come to Sunday school. Perhaps, in many cases, it is just because they have never been invited. Mrs. Young, the leader of the Crusaders, is going to take one or two Crusaders calling with her on Saturday afternoons. They will make a friendly visit in the homes of some of these foreign-born people and then perhaps call again. The Crusaders may become real friends to the children in the home and invite them to their Sunday school. They will start visiting in the Chinese homes for, at one time, the First Baptist Church of Stockton had quite a large Chinese Sunday school class. It will be a splendid Crusade conquest if that class is built up again! If you have any foreign-born people in your community, the Stockton Crusaders pass this suggestion along to you.

It was a great joy, while visiting the Crusaders of Willows, California, to hear the whole company recite in unison, "Christ has no hand but our hands to do His work today," and to hear them sing, without their books, "I Love to Tell the Story." Their company leader tells me that several of them know the Bible story of the Good Samaritan and all of them know part of it. I can see many 50-point stars added to their shield, can't you? They have a cheer leader in that company whom I predict will be his college yell leader a few years from now, and all that company lively rooters. It makes Crusader songs worth while to have such a leader.

If you have been making movable cardboard animals, jumping jacks, washer-ladies, etc., for your Christmas boxes, you will welcome this splendid suggestion

from Omaha. After the pieces are cut and colored and before you put them together with the brackets, use clear veneer and brush the pieces over thoroughly. When they dry, the cardboard becomes stiff and durable.

*Helen E. Hobart*

#### A Letter From the Children's Missionary

(From *Tidings*, published by Bengal-Orissa Mission)

In former years when our Bengal-Orissa Mission was called the "Free Baptist Mission Field in India" and there was a map of it every month in the "Missionary Helper," there was one lady who was always called the "Children's Missionary" because the children took shares in her salary. *She is still here*, and it is natural that she wants to send a message to the children. Don't any of you who are over-age dare to read it. Only those under thirty!

*My Dear Friends:*

Once more I am writing you from Jellapore, your *same* friend, and I hope you will be glad to hear from me. I want to tell you something about our beautiful trees around here. There are many kinds. Fruit trees first. Mango, tamarind, bael, guava, custard-apple, jack-fruit, pomelo, orange, lime, banana, plum, papaya and three varieties of palm—date, cocoanut, and palmyra palm. The shade trees are the banyan, peepul, sunari, cotton and neem. Teak and Sal for timber and others with hard names to spell in English. Just now in May the big banyan tree in front of my house is covered with red berries or little balls and looks very pretty with the dark green leaves. The Sunari tree is lovely with long stems of yellow blossoms and the long round brown seed pods of last year showing in between the leaves and flowers. The plum is in full bloom and very fragrant and datepalms are in

their glory with great stems of orange-colored dates turning darker as they ripen more. When fully ripe they fall off and the children run quickly to gather them. These are the wild dates with large seeds and little pulp, but sweet. The date sugar, made in cakes from the sap in the cold weather is very nice. I always get some for our Christmas bags and the neem tree is our Christmas tree.

What lives in these trees? Birds you say, yes, and in the banyan and peepul trees, *many monkeys*. Big ones, with black faces, grey backs and tails more than a yard long. They eat all kinds of fruit, some flowers and leaves—never anything dirty, and do many funny things. I can't begin to tell you all. The other day I saw a circle sitting under a tree. Mother monkeys with their little black-faced babies in their arms and others, while two partly grown monkey-children were gracefully capering and dancing in the circle, the rest looking on with evident interest and pleasure. One day I had just finished my tea and left the room. A monkey came in and sat in my chair and was just reaching for the biscuit box on the table when my cook came in and frightened him away. They canter about the yard, the babies clinging to their mothers' breasts, jump from the mango tree to the roof of my house and it sounds like children playing tag. I have seen a mother monkey kiss her baby. I have a Bible woman whose brother Jonas was held by a monkey when he was a baby. His mother took him to the edge of the pond and set him down while she went with her earthen pot to get water. When she turned around and looked up there was little Jonas being carefully held by a big monkey! She was frightened lest the monkey carried him away, and began to cry. She called out, "Give me my baby!" just as if the monkey could understand, but there he sat. So she went up to the house and got some parched rice and put it down a little distance away and watched, and pretty soon the monkey gently put the baby down and went to eat the rice. The mother lost no time in recovering her baby!

The other day my Sunday school class and the children of our little Christian village had a picnic in a nice shady spot two miles away. We went early in the morning and crossed the river in a little boat and climbed the steep bank on the other side. There is a big railway bridge over the river and we could see the trains passing. The river was nice for bathing. We cooked our midday meal then and ate our rice and curry from leaf-plates. For fruit we had jack-fruit which is very sweet and delicious and I'm sure you would like it, too. The Indian children like games and a picnic as much as you do. Don't forget us. Pray for us. God will answer. Distance counts for nothing with Him. Your missionary,

*Emily E. Barnes.*

## Our Variety Page, Especially for the Juniors



Choosing a Balloon. Picture to be colored

To the Boy or Girl of the C. W. C., or in a Baptist Sunday School, sending the best colored picture done in water colors or crayon, MISSIONS will give a Prize, with the name of the winner. Second prize will be honorable mention. This will be a feature of the year. These sketches are from the JAPAN PAINTING BOOK, which has color plates of each drawing. There is a story with each picture. You can get this Book for 35 cents by sending to Literature Department, 276 Fifth Avenue, New York. Let the young artists get to work. Send to MISSIONS, 276 Fifth Avenue, New York.

Write Name, Address and Age Here: .....

(Pictures must reach us by March 20.) .....

### Choosing a Balloon

Just then Fumiko's big sister, Tomeko, joined them. She was nearly 16, but she still loved to play battledore and shuttlecock. While they were playing, out came Fumiko's father and her brother, both dressed in their best black clothes. They were going to pay calls, for in Japan everybody goes to see his friends at the New Year. Fumiko's brother had his own calling cards, though he was only nine years old.

Indoors, Fumiko's mother was very busy preparing *mochi* (cakes). These cakes are made of rice pounded into a jelly, very sticky but very nice, so Fumiko thought. They are sure to give you a

happy New Year if you eat many of them. And sugar cakes—storks and tortoises, bamboo, pink plum blossom, and green pine, all made of sugar! Fumiko's mother was setting them out ready for the visitors.

### January's Prize Winners

So many prettily colored pictures came in for January that the Editor has awarded for the first month's picture not only one prize but three, the third being divided between two of the contestants, as it was difficult to decide which had submitted the better picture. The winners for January are:

First—Adeline Dudley, Pacific Grove, Cal.

Second—Bessie Ellen Carter, Clinton, Conn. (age 8).

Third—J. Emerson Russell, Marion, Ohio, and Georgia White, Holly, Colo.

Honorable Mention—Dean Douglass, Fort Collins, Colo. (age 13). Jane Weimert, Buffalo, N. Y. (age 9). Roberta Bourne, Amherst, Mass. (age 10). David Basile, no address (age 9). Paul Bolon, Bethesda, Ohio. Louis George Landenberger, Olney, Ill. (age 9). Luella Jackson, DeKalb, Ill. (age 10). Ruth Adams, Buffalo (age 12). Lois Fent, Council Bluffs, Iowa. James Earle, Philadelphia, Pa. Doris DeWitt, Council Bluffs, Iowa. Marie Banner, Buffalo, N. Y.

Please state age and address.

## THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON

7 Landscape Avenue, Yonkers, N. Y.

### "On the Square" at the Goal Post

This may be a day of scant courtesy for crowned heads, aristocracy and all outcroppings of autocracy (parental and otherwise), but we still doff our hats in wholesome awe to Messrs. Bradstreet, Dun and Co., those stern dispensers of rank in the financial world. If we have faithfully paid our rent and current bills, met notes when they fell due, and fulfilled all business obligations to the minute, we walk with high heads and a consciousness of a clean rating.

Do you remember that pledge you made through the New World Movement to carry on the Baptist share of the Lord's Big Business? The landlord, the grocer, the butcher, the milkman, the banker, the Owner of Heaven and Earth under whom you hold your commission as a faithful steward—to which one of these can you fail in an obligation and maintain your consciousness of business integrity? What will your Kingdom rating be when the New World Movement books close on April 30?

You intend to meet your obligation to the last dollar, don't you, in ample time to have the money counted at the Five-Year Goal Post? You will borrow, if necessary, will you not, knowing that *somebody* would have to borrow if you failed in payment, and you could never hold up your head again if you passed the necessity on to some underpaid, overworked missionary at the ends of the earth? Good. You're coming through with a clear rating. Now what more can you do to help out the emergent situation?

#### PAGE THE REST OF THE FOLKS

Do not be content with a cover-everybody-touch-nobody pulpit, calendar or bulletin board notice, but see to it that the benevolence committee or a special committee under the benevolence treasurer calls (not merely writes or telephones) on all delinquents and courteously, firmly, and with face unabashed, presses the business obligation which the church as well as the individuals should meet.

Without fail canvass the unpledged members and urge them to share in the best-paying enterprise on earth. Losses by death and otherwise on the original pledges must be made up in this way.

The more atmosphere of Christian-loyalty-facing-world-need you can create the nearer to one hundred cents on the dollar the church will be able to collect. For invaluable, down-to-date propaganda, send for *How to Save Money in 1924*.

This is a unique and very forceful (free)

publication of the General Board of Promotion which should be in the hands of every member of your church, a copy for each family and some plan presented to ensure its being read. After examining it, decide what approach is best for your particular church. The following program may seem most feasible for the Woman's Society, a missionary prayer meeting, or, best of all, a Sunday service:

#### A Big Baptist Bargain

##### How to Save Ten Dollars in 1924

A meeting in charge of special economy experts who will bring a practical business proposition before us.

(Chairman and Experts 1 and 2 should be seated at table or desk with documents before them. The other persons on the program may be scattered through the audience—not too far back—and rise, *come to the front without fail*, and take their parts as if spontaneously speaking to the question. None of these should read their speeches. The effectiveness will be almost entirely lost unless they speak with the emancipated eye, as one would talk in a business meeting.)

1. Chairman opens question by mentioning the high cost of living, the difficulty most people have had of late making ends meet and the desirability of saving a penny wherever possible. The plan about to be explained will show how each person present may save as much as ten dollars during the current year. Chairman mentions a number of things ten dollars will buy—those given in leaflet under "Money is not everything but—". She then calls on the first economy expert for her report.

2. First Expert brings out an important looking document on which she has presumably been figuring and gives, with suitable business introduction, the contents of the page headed "How Northern Baptists May Save," etc. At the close she folds the paper impressively and says, "Madam Chairman, I move that we adopt this plan as presented herein for a personal saving of ten dollars this year."

The chairman makes the usual parliamentary statement: "You have heard this motion, etc. Is there a second to it?"

3. Second Expert rises and says, "Madam Chairman, I second that motion if Mrs. A. will include in it certain items which I think she has overlooked—small details, but necessary to a correct statement. If we stop with her list we shall not have effected quite the full saving. It will be necessary also to—" and she reads the matter under the heading "Further

Action Necessary," etc. This should be dramatically and forcibly presented to bring out the fine sarcasm underlying it.

The First Expert includes the additional items in her motion, and the chairman restates it, asking, "Are there any remarks before I put this motion?"

4. Immediately a member of the audience comes to the front and gives the substance of "Why Concern Ourselves," etc., saying this may seem beside the question, but really underlies the whole thing.

5. As she resumes her seat, another person comes promptly forward and says, "Why, do you know, I have been doing some figuring back there and I see that ten dollars per Baptist would mean," etc., giving substance of "It Is Time to Decide the Great Question."

6. When the chairman asks if there are further remarks, another dissenting member rises and says she has been thinking what this proposed economy would mean in the Homeland, giving forcible points culled from Mrs. Westfall's article, "In The Master's Homeland Vineyard," page 14, in January MISSIONS.

7. Another speaker says her thoughts have been running in a similar line over the Foreign Field and she is appalled at what the proposed saving would mean at a time when our work is at its maximum in success. She gives data culled from MISSIONS, or uses the "Fresh Foreign Mission Facts," given below.

8. The last speaker says that while she has been impressed by the arguments of her predecessors, the final objection to the proposed economy would seem to her to be the gross disobedience to scriptural injunction and violation of the very spirit of the Gospel. She then reads a series of Bible passages (this being the devotional element of the program) such as "Go ye into all the world," "Fields white unto harvest," "How shall they hear without a preacher," etc. She warns gravely of the consequences of an affirmative vote.

Persons primed beforehand now call energetically for the question, and it is put to vote (rising, if possible) and the result announced. The chairman impresses the audience that they are now under a moral obligation to live up to the decision they have made. She gives the subject matter on the last page of the leaflet, "One More Word," and asks if the members are willing to activate their votes by putting the leaflet into circulation and seeing, as far as possible, that it is read. Use the plan decided upon for spreading this literature through the church and, if possible, have the coupon at the bottom of the last page cut out and signed as requested.

Tone up this program with the right music, vitalize it with earnest prayer, put the most forcible person available in the chair, secure speakers who enter into the spirit of their subject matter and really put it across, and you will have a service fit for the entire church—one that will bring funds into the N. W. M. treasury.

## FRESH FOREIGN MISSION FACTS

"In our Foreign Mission fields we have 3,169 schools with nearly 116,000 pupils; 1,936 churches with 214,000 members, and 113,500 Sunday school scholars in 2,240 schools. These schools, together with our 31 hospitals and 54 dispensaries with their 54 medical missionaries and 260 nurses treating 220,000 patients last year must have had very much to do with the fact that the year was a record year in evangelism. On our mission fields in Africa, Asia and the Philippines there were 18,415 converts baptized—the largest total in a single year in the history of Baptist missions. Add to this more than 10,000 converts in the European fields, which are opening up wondrous opportunities since the war, and we have nearly 29,000 for the year. In the great revival movement in Kentung where 2,500 came forward for baptism, the number could have been duplicated over and over had there been missionaries enough to give the proper preliminary instructions in the Christian doctrine and the way of life. The wonderful revival in Belgian Congo continues—7,000 converts baptized in the last two years and thousands more anxious to come. Truly the harvest is ripe but the reapers are lacking."

## THE MINISTRY OF HEALING

Roll Call: Examples of this kind of ministry in the Bible.

## Program:

1. Healing Broken Bodies. Instances to be gathered from *MISSIONS, Ocean to Ocean, Our Work in the Orient*, etc.
2. Opportunities to introduce the Great Physician. Instances of the evangelistic opportunities offered in connection with our medical work, chosen from the aforementioned sources.
3. Story of Dr. Nandama or some other native nurse or doctor.
4. Our share in the ministry of healing. An opportunity to give accounts of the hospitals or dispensaries for which our own district is responsible, and of the work of the White Cross in general.
5. Divide women into two sides and see which side can first find ten good reasons why our hospitals should be maintained, or while one group is busy on the above let the other discuss why the American women should be organized into White Cross circles rather than to have this work done on the various fields.

## "WE THREE: GOD, SOMEBODY ELSE AND I"

Devotional: God! His greatness, His omnipotence, and yet His dependence on us to carry out His plans.

Somebody Else: A presentation of definite needs on our mission fields, forgetting for the time everything except what someone else somewhere else is waiting for.

"I": What is my responsibility in view of God's call for help for the needs men-

tioned? This affords an opportunity to review the various forms of activity in the Woman's Society.

1. I must keep informed as to what and where the needs are. I can do this by reading books in the Reading Contest, studying *MISSIONS*, joining a mission study class, attending meetings, etc.

2. I must act in accordance with what I discover—pray, support White Cross, give, enlist others, go myself, if no farther than to a neighbor in need of Christian Americanization.—Mrs. Claire M. Berry, Minneapolis.



## A RECORD OF SERVICE

Rev. William P. Haug, pastor of Calvary Baptist Church of Williamsport, Pa., says: "Our church was able last year to contribute close to \$2,500 toward our denominational missionary enterprises. As a church we have begun a study of *Creative Forces in Japan*, taking certain prayer meeting evenings until May 1st. Our Woman's Missionary Society, with 80 members, is an unusually live organization, and is doing a commendable work for the local church as well as for the great mission cause. The women are endeavoring to enroll every incoming woman member of the church in the Society. This has also an extension department, contributes to our missionary fund, and has supported a Bible woman in India for the past five years. Recently several bundles were mailed for Japanese relief, and at present the women are engaged in making garments which Mrs. S. K. Silliman, one of our missionaries, will probably take with her when she returns in the near future with her husband to India, where they have labored together for many years. Our W. W. G., too, is doing a worth-while work. They also aid our missionary fund and have been doing White Cross Work.

(At the Editor's request Pastor Haug reports present activities of the woman's society of his church, because by some mischance an antiquated item which referred to his church during a former pastorate got into hand and was printed in January *MISSIONS*, to the bewilderment of others than the pastor and his wife. This clears the record.—Ed.)

## PRAYING WITH THE UNDERSTANDING

A new convert came to the missionary saying, "Teach me how to pray." She was afraid that the prayer she had offered had been too easy, too simple. Looking up into the missionary's face she asked, "Is this a prayer if I say, 'Dear Jesus I love you. Please come into my heart and help me?'" Every day this devoted woman brings a new woman to the class, and all of them have been previously instructed by her. The room where the class met was small, and would not hold more than 12 or 15 persons, but in some way, this woman kept it full of friends and neighbors who came in to hear the gospel.

As soon as any one left others came in, so the missionary had a continuous audience.

## Program on Our Work in the Orient

## WITNESSING IN THE HAUNTS OF HISTORY

Sentence: "Behold, I have set before thee a door opened."

EUROPE—POLAND AND CZECHOSLOVAKIA  
KEY WORD: "Helping Hands"

Show map of Europe, outlining these countries.

1. Song.
2. Scripture passages on "Hands."
3. Woman's Work (1st paragraph—page 158).
4. Our International Visitors (2nd paragraph—page 158).
5. Our response to their plea (3rd paragraph—page 158).
6. Madame Kolator's story of Prague (page 159).
7. The story of Miss Wenske and Lodz, Poland (page 161).
8. Story of the Peabody-Montgomery Hospital (page 161).

Song and Prayer.

## FIFTY YEARS AGO BUT FAMILIAR

Tremont Temple, Boston, Feb. 1, 1874.



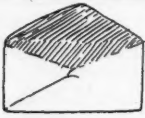



We closed the last fiscal year with a heavy deficit, amounting to over \$42,000. . . . We made a special effort, and realized, in the so-called "Thank-offerings," a little over \$20,000. With the pressure of this balance upon us we prepared our schedule of appropriations for this year, making every retrenchment possible without absolutely crippling the work. Our schedule for current expenses reaches nearly \$250,000, about \$11,000 more than the expenditures and \$34,000 more than the receipts of last year.

Thus far, to Feb. 1, we have received from all sources about \$103,000. Our treasury must receive therefore during the two remaining months before April 1, about \$147,000, in order to meet the appropriations of the year, and not increase the balance of last year's indebtedness. Shall we receive this amount? *Brethren, what say you?—Missionary Magazine.*

## NEW ILLUSTRATED LECTURES

"Nearest the Sunrise," "Fighting for Character in Japanese Cities," and "The Greatest Catastrophe in History," are three new stereopticon lectures on Japan now being distributed by the Stereopticon Department of The Board of Promotion. These were written by Douglas G. Haring, of Japan, who is now on furlough. Other new lectures are "Three Latin Republics," by C. S. Detweiler, "The Original American," by Bruce Kinney, and "Helping Esteranza Candela to Become an American," by Miss Alice W. S. Brimson. A pastor says: "The lectures are just splendid. Adding my knowledge to information in the lecture, and delivering the same without the book, the people listen with pleasure."

# MISSIONS' PUZZLE PAGE

 <p>I hope a cock will crow near my window in the morning</p>	 <p>Your Johnny is much too slender and lean to look like this</p>	 <p>I have some most interesting news from Gaspar, Ishmael and Joseph</p>
<p>Find a missionary's name hidden in each sentence.</p>		
 <p>He is so satirical - actually his wit ter- rifies me at times</p>	 <p>Indeed, I saw a few elephants while in India</p>	 <p>Sorrow endures but for a time so brace up</p>

SERIES FOR 1924. No. 3

Each of the above puzzles indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1924:

First Prize—One worthwhile book for correct answers to the 66 puzzles in the eleven issues of 1924.

Second Prize—A book, or a subscription to MISSIONS, for correct answers to four puzzles in each issue, or for 44 correct answers out of the 66. MISSIONS will be sent to any address.

Send answers to MISSIONS, Puzzle Department, 276 Fifth Avenue, New York.

## Answers to February Puzzles

1. Rev. Chas. Tenny (The Tenny's).
2. Auto Chapel Car.
3. Miss Frances P. Campbell.
4. Christian Centre.
5. Miss Lucy Mansfield.
6. Student Pastor.

## Words Often Misspelled

Temperament, not temperment  
Veranda, not varanda  
Dilapidated, not delapidated  
Corroborated, not corroborated  
Cleansed, not clensed  
Sandals, not sandles  
Courageous, not coragious  
Apparent, not aparent  
Diseases, not deseases  
Nullify, not nulify  
Marshal, not marshall  
Commitment, not committment  
Realm, not relm  
Single, not singel  
Tyrannized, not tyrranized  
Neither, not niether

Privilege, not privelege  
Survey, not servey  
Sympathetically, not sympathetically—  
six distinct syllables, not five  
Disastrous, not disasterous  
Intercessory, not intercessary  
Desperate, not desprate  
Practically, not practicy  
Manufacture, not manafacture  
Publicly, not publically  
Tremendous, not tremendous  
Sovereignty, not sovreignty—four, not  
three syllables  
Earnest, not ernest  
Guild, not gild—meaning an organiza-  
tion  
Irreparable, not irrepairable  
Stewardship, not stewardship  
Registration, not registration  
Remembrance, not remembrance  
Rhyme, not ryme  
Yield, not yeald  
Indisputable, not undisputable  
Further, not futher  
Few, not fiew



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Instances of the cooperative spirit are innumerable. For example, the Congregationalists after more than twenty years of work at the Crow Agency, Montana, turned all their work over to the Baptists because of conviction that the whole tribe would be best served under a unified administration in connection with the work developed by Mr. and Mrs. Petzoldt. In Oklahoma President Weeks of Bacone College has been a favorite supply of a great Presbyterian church in Muskogee. Official members of that church and of other denominations have been outspoken and influential in promoting the large gifts of Indians to the College and the Murrow Orphanage.

*Among Ourselves.*—On most of our Indian mission fields workers of our two Home Mission Societies have collaborated almost constantly. Among the Hopi the Woman's Society did a brilliant piece of pioneering, developing two churches. When they desired a man missionary within reasonable reach to administer the ordinances and perform other pastoral functions, the Home Mission Society removed Rev. and Mrs. Lee I. Thayer from Two Gray Hills to Keams Cañon. From that point for years Mr. Thayer freely served the Hopi churches of the Woman's Society. The Woman's Society also did pioneer work among the Mono in California, and Rev. J. G. Brendel of the Home Mission Society later became the minister of the missions thus developed and the organizer of others. Recently the general Society has paid the salary of the Superintendent of the Kodiak Orphanage of the Woman's Society in Alaska. There has been large cooperation of the two Societies on the Crow Reservation, as well as in Western Oklahoma and at Bacone.

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### The Pygmies of the Lake Ntomba District

To be a pygmy, at least in this region, is not a thing to be desired; but one, unfortunately, is not the chooser of his tribe or race. The common idea of the pygmy is that he is little of stature and his body small in like proportion. If, however, you visit a pygmy village in our territory, you will be keenly disappointed to find that a large number of them rank up well in physique with their neighbors, this being due to the intermingling with the other tribes.

The pygmies are known here as the Batwa tribe, the singular form of the word being Motwa. A native's blood very quickly rises to boiling point when one calls another a motwa. Since a motwa is considered of a lower degree than an animal, no greater curse can be thrown at a man. Because of this view, the pygmy state is not a happy one.

There are very few exclusively Batwa villages, but the members of this tribe are to be found in nearly every village, their houses being built at both ends of the village. This is for the purpose of protecting the so-called free-born people. To the latter, they are the warriors, the hunters and the slaves. If there is any fighting to be done, they are the first to be sent forth to meet the adversary. The motwa's very dejected mien and abject appearance places him among a down-trodden and despised people.

The pygmy's house is the poorest kind of shack in the village. Before the coming of the white man, he had nought that he could call his own. The necessary tools of each household, a hoe, an axe, and a matchet had to be borrowed from his lord and master. Under the white man's régime, a little more liberty is granted them so that now they become the possessors of a few articles.

Socially, the pygmy has nothing in common with the free-born natives. Should a free-born man marry a pygmy woman, he is at once completely ostracized by the other members of his clan. One of another tribe would never think of eating food prepared by a pygmy. On one occasion I decided to camp in a village composed only of the little race. Not then knowing the customs of the people, I was very much surprised to find that my carriers preferred to go to bed hungry rather than eat the bread made by the Batwa people. When on the road, a pygmy must always give place to his superiors or suffer the consequences.

When a white man is expected at a village, the Batwa members are dispatched to the forest to search for game. They might lack intelligence in other matters, but they certainly know how to use their bows and arrows with ease and great skill. Our Christmas feast for the school children and the evangelists was chiefly provided for by our pygmy workmen who in two days' hunting brought in 24 small antelopes.

With the advent of the missionary with his teaching that all men are free and equal in the sight of God, the pygmy is endeavoring somewhat to assert his independence and to take the initiative in certain matters. A large Batwa section of a village near the station sent word for a teacher to be sent especially for them. We went to see what the prospects were and found on arrival a pygmy, who had been employed on the station, leading a group of about 60 children to meet us singing splendidly, "When He Cometh to Make Up His Jewels." This man had taken upon himself to conduct a school and things evidently had prospered under his rule. We have been glad to lead into baptismal waters many of these poor, despised people, and whenever we have an opportunity we try to make their lot more happy.—*From the Congo News Letter.*

#### TWO NOTABLE CONFERENCES

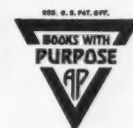
The Bible and Missionary Conference held in Boston, January 28-30, for the New England area was an outstanding one. The enrolment was 2,303, representing registered delegates from the various New England States. The meetings were held in the First Baptist Church of Cambridge. The auditorium was filled during the morning and afternoon sessions and the evening audiences were so large that overflow meetings were held in other assembly rooms, thus requiring a double program. On the last night, the young people from the churches came in such large numbers that there was not even standing room in the balconies. The team, under the leadership of Dr. Frank W. Padelford, was composed of Dr. W. H. Geistweit, Pres. B. D. Weeks, Mrs. W. A. Montgomery, Mrs. O. R. Judd, Dr. and Mrs. C. R. Manley, Dr. P. H. J. Lerrigo, Rev. Oliver H. Sisson, Rev. Wm. A. Hill, Dr. William E. Chalmers and Mr. Henry Bond. The program covered all our denominational activities. This meeting was regarded as one of far-reaching success. The task of securing interest in and attendance at the Conference was assigned to Rev. Floyd L. Carr, Conference Secretary.

The Bible and Missionary Conference at Springfield, Mass., January 30th to February 1st, was held in the First Baptist Church, to which delegates came from the western Massachusetts area. An unusual enrolment was secured and all sessions were well attended. Deep interest was manifested in all the subjects presented. The program and team were practically the same as at Boston. Rev. J. F. Ingram, Conference Secretary, through his persistent efforts, secured the large attendance.—*Wm. A. Hill.*

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REV. J. D. CHAPPELLE, recently appointed chapel car missionary, assigned to Oregon, reports that Baptist families are being discovered on new fields, and that in good proportion they are joining the Tithers League.

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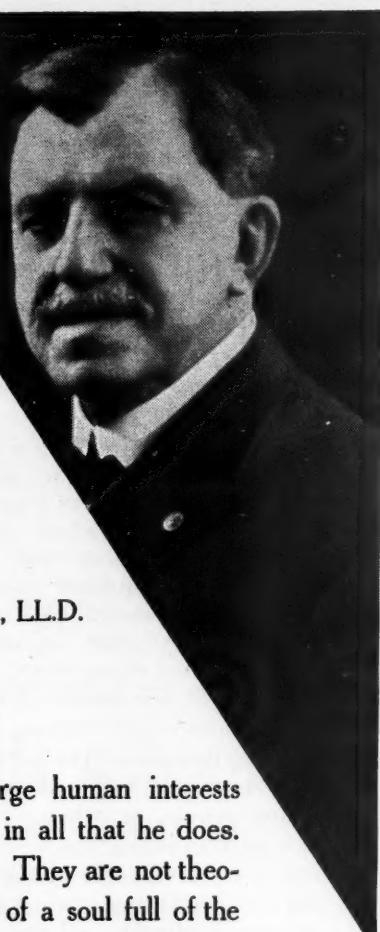
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Miss M. M. Carpenter, 101 Hara Machi, Koishikawa, Tokyo.

Mr. J. H. Covell, 28 Sanai Cho, Ushigome, Tokyo.

Mr. R. H. Fisher, 28 Uwacho, Komegafukuro, Sendai.

Mr. J. F. Gressitt, 3131 Kanagawa, Yokohama.

Rev. D. C. Holtom, 65 Miyashita Cho, Koishikawa, Tokyo.

Miss Louise F. Jenkins, Woman's Christian College, 101 Tsunohazu, Tokyo.

Miss Anna M. Kludt, Imasato, Kamitsumura, Nishinarigun, Osaka.

Miss Georgia M. Newbury, 2 Nakajima Cho, Sendai.

Miss Lucy K. Russell, Imasato, Kamitsumura, Nishinarigun, Osaka.

Mr. Henry Topping, 462 Minami Machi, Mito.

Rev. William Wynd, 16 Mayfield Gardens, Edinburgh, Scotland.

Mission Secretary Charles B. Tenny reports that all mail matter including parcel post packages for Tokyo and Yokohama is now delivered promptly. Friends may therefore direct mail to the above addresses without anxiety as to its safe arrival.

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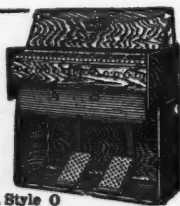
MRS. JOHN W. BLODGETT, Trustee of Vassar College, at a recent meeting of the Federation of Woman's Boards of Foreign Missions, announced that an Institute of International Relations on a Christian basis would be held on the campus of Vassar College, June 14-23, 1924, under the joint auspices of the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions of all evangelical denominations, the National Y. W. C. A., the American Federation of University Women, the Student Volunteer Movement, and Vassar College. The purpose of the institute will be to study the application of Christian ideals to national and international aims and conditions, and to initiate research into the problem of readjustment of present agencies under Christian auspices in the light of this realignment of ideals in world service.

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